

AB. 5. 60. 8. 6. 27

Syn. 18. 53. 60

The first boke.

No. 21ms.

C Of the folowyng of Christe / and
of the dispisynge of al banyfies of
the wrode. The first chapter.
John Anthony Garnett



C That foloweth me
sayth Christ our sau-
our / walketh nat in
darknesse / but he wal-
keth the light of life.
These be the wordes
of our lord Iesuchriste / whereby we be ad-
monished & warched that we that folowe
his tecchynges and his maner of livingnes
if we wyll crewly be illumyned / our blis-
derstandinge / and be delynered from alle
blyndnesse of hert. Let all our principale
study be therfore from henceforth to have
our medytacion holly fixed in the syngynge
in the holy tecchynges of Iesu Christe / for
his tecchynges are of more vertue / and of
more gholyn strengthe / than are the tec-
chynge of all angels and sayntes. And
we that through grace might haue no
ther eye of his soule opened unto the true
ast beholdinge of the gospels of Christe
... / oc synde in them Maganna / that is to
spirituell fode of the soule. But it is
Imita.

B

otte

1195199

The fyre

ofte tymes sene/that some ylons whiche
ofte here the gospels of Christ / haue ly-
tell swetnesse therin/and that is for they
haue nat the spirite of Christ . wherfore
he that wylt haue the trewe vnderstan-
dying of Christes gospels/must studye to
conforme his lyfe to hym as nigher as he
can . what aycyleth it a man to reason
highe secrete mysteris of the Trinity if
he lacke mekenesse / wherby he displea-
seth the Trinitie ? Trewly hygh curios
reasons make nat a man holy nor right-
wyse/ but a good lyfe maketh hym belo-
ued with god / I had leauer fele compun
ction of herte for my synnes/ than onely
to knowe the diffynicion of cōpunction.
If thou couldest all the Byble without
the boke / & also the sayenges of all phi-
losophers by hert/what shulde it profite
the without grace and charite? it is a ba
niste of vauities/ and al is vanyte / but to
loue god and onely to serue hym . This
is the moste noble and the most excellent
wyse dome that maye be in any creature/
by dispisynge of this world/ to drawe day
ly never and never to the kyngdome of he
uen . It is therfore a great vanyte/ a ma
to labour inordinatly for worldly riches
and trust in them/ and it is also a vanyte
to coueyte

boke.

fo. 15.

to coueyte honour / and to sette hym selfe
highe in his owne sight / or to desyre any
other mordinate pleasures or felshly de=
lytes in this lyfe / wherby he after this ly=

fe shalbe sore and greuously punylshed .

Houe great a vanite is it also to desyre
a longe lyfe and lytell to care for a good
lyfe / to hede onely this present lyfe / and
nat to prouyde for the lyfe to come to lo=

ue thynges that shortly shal passe awaie /

and nat to haste thider where is ioy ever
lastyng . Also haue this commen pro=

uerbe ofte in thy mynde / that the eye is

nat satisfied ne fully pleased wⁱ the sight

of any bodily thing / ne the eare with he=

ryng . And therfore studye to withdrawe

the loue of thy hert from all thynges that

ben visyble / and turne it to thynges that

be invysible . For they that folowe their

sensualytie hurte their owne conscience /

and leise the grace of god .

CAgaynt bayne seuler conyng / & of
a meke knowyng of our selfe .

The secounde chapi.

Every man naturally desyreteth to kno=

we / but what aueyleth knowlege with-

out the drede of god . A meke husbande

fo. 15. man

The fyre

man that seeueth god / is more accepta-
ble to him than is a curious philosopher
whiche consydring the course of heuyn/
wylfully forgetteth hym selfe. He that
well knoweth hym selfe / is wyle & abiecc
in his owne sight / and hath no delyce in
the bayne pray singys of man. yf I knewe
all thynges that be in this worlde with-
out charite/what shulde it aueyle me be-
fore god/that iugeth euery man after his
dedes. Lette vs therfore cesse fro the de-
syre of suche bayne know lege/ for ofte ty-
mes is founde therin great distractyon &
deceite of the enemy/wherby the soule is
moche hyndred and lette from the pfyte
and trewe loue of god. They that haue
great conyng/desyre comenly to be scorne
and to be holden wyle in the worlde/ and
there be many thynges that the knowle-
ge of them bring but lytell profite and ly-
tell frute to the soule. And he is very vn-
wyle that taketh hede to any other thiug
than to that that shall profite him to the
helthe of his soule. wordes feede nat the
soule/but a good lyfe refresheth the myn-
de/ and a cleane cōscience bringeth a man
to a firme and a stable trusste in god. The
more conyng that thou hast/ if thou lye
not therafter/ the more grecously shalte
thou

thou therfore be iuged for the myslusing therof. Therfore reple nat thy selfe in to pride for any crafte or connyng that is giuen unto the/but haue therfore the mo^re feare & dredc in thy herte/ for certaync it is/ that thou must herafter yelde therfore the stryter accōpte. If thou thinke that thou knowest many thynges & hast great connyng/ yet knowe it for certaync that there be many mo thyngs that thou knowest nat. And so thou mayst nat ryst wisely thike thy selfe connyng/but ough-
test rather to confesse thyne ignorance and unconnynge. whyp wylte thou prefer thy selfe in connyng before other/ sythe there be many other more excellent & mo^re connyng than thou/and better lerned in the lawe. If thou wylte any thyng lerne or knowe profitably to the helthe of thy soule/ lerne to be unknowen and be glad to be holden byle and nought and unconnyng as thou arte. The most highe and the most profitable connyng is this/ a man to have a sorckaste knowlege and a full dispisling of hym selfe. Also a man nat to presume of him selfe / and alway to iuge and to thynke well and blessedly of other is a signe and a token of great wisedome and of great perfection and synguler gra-

ce. If

The fyre.

ce) yf thou se any person sygne or compre
any great cryme openly before the / yet
iuge not thy selfe to be better then he / for
thou knowest not howe longe thou shalt
perseuer in goodnes / we be all frayle / but
thou shalt iuge no man more frayle then
thy selfe.

C Of the techynge of trouthe.

The. iii.chapitre.

Happy and blesyd is that psone
whom trouthe techeþ & enfor-
meth / nor by figurz or deceiptful
voices / but as the trouth is / our
oppynyon & vtr wyt many tymes decey-
ueth vs / for we se not the trouth / what
auayleth vs the knawlege of suche thyng-
es as shall neyther helpe vs at the daye
of iugement if we knowe them / nor hurte
vs if we knowe them not . It is therfore
gret folys to be negligent in suche thyng-
es as be profitable and necessary to vs /
and to laboure for suche thynges that be
but curyous & dampnable . Truely if we
do so we haue eyen but we se not / & what
auayleth vs the knawlege of the kynde &
werkynge of creatures / truely no thing / he
to whom the euclastyng worde / that is

Jesus

boke.

¶.iii.

Jesus speketh / is dyscharged of many
ayne opynyons / of that worde al thynges
procede & al thynges openly shewe &
crys that he is god. No man without hym
understandeth the trouthe ne ryghtfully
ingeth / but he to whom al thynges is one /
& he that al thynges draweth in to one / al
thynges setteth in one / & desyreteth no thing
but one / may anone be staled in herre &
be fully pacysyd in god . ¶ trouthe that
god arte / make me one with the in perfite
charyte / for al that I rede / herre / or se with
out the is greuous to me / for in the is all
that I wyll or maye desyre . Let all doc-
tors be styl in thy presence / & let al crea-
tures kepe the in scilence / and thou onely
lorde speke to my soule . The more that
man is oonyped to the / and the more that
he is gathered togyther in the / the more
he understandeth without laboure / hygh
secrete misteries / for he hath receyued fro
abouc the lyght of understanding . A cle-
ne pure & a stable herre is not broken ne
lyghtly ouercome with goostly labours /
for he dothe all thynges to the honoure of
god / & for he is cleerly mortysyd to hym
selfe / therfore he coueyteth to be free fro
folowyng his owne wyl / what hyndreth
the more then thy affectiōs not fully mor-
tysyd

The fyrt

tyfyed to the wyl of the spirite/truely no
thyng more. A good deuoute man so or-
deth his outward busynes that it draw
not hym to the loue of it/but that he com-
pel it to be obedyent to the wyl of the spi-
rite/and to the right iugement of reason.
who hath a stronger batayle then he that
laboureth for to ouercome hym selfe/and
that shulde be our dayly laboure and our
dayly desyre to ouercome our selfe / that
we may be made stronger in spyryte/ and
encrease dayly fro better to better . Eue-
ry perfectyon in this lyfe hath some im-
perfectyon annexed vnto it / & there is no
knowlege in this worlde / but that it is
myrr with some blyndnes of ygnoraunce.
And therfore a meke knowyng of our
self is more spker way to god/than is the
serchynge for hyghnes of connyng . Co-
nyng wel ordred is not to be blamed/for
it is good and councth of god / but a clene
conseyence and a vertuouse lyfe is moche
better & more is to be desyred / Bycause
some men study to haue connyng rather
then to lyue well. Therfore they erre ma-
ny tymcs & bring forth lytel good fruyte
or none . O yf they wolde be as busye to
auoyde syne & to plante vertues in theyz
soules/as they be to moue questiōs/there
shulde

shulde not be so many euyl thynges sene
in the worlde / ne so moche euyl example
guuen to the people / ne yet so moche delio-
lute lyuyngc in relygyon . At the daye of
iugement it shal not be asked of vs what
we haue red / but what we haue done / ne
howe well we haue sayd / but howe rely-
gyously we haue lyued . Tel me now whc-
re be all the great clerkes & famous doc-
tors whome thou hast well knownen ?
when they lyued they flourysshed greatly
in thcyz lernyngc / & nowe other men occu-
py theyz prebendes & promocyonis / and I
can not tel whether they thinke any rhyg
on them . In thcyz lyfē they were holden
great in the worlde / & nowe is lytell spe-
lyngc of them . O howe shortly passeth
ways the gloriy of this worlde w all the
sole deceyvable pleasures of it / woldc to
god theyz lyfe had accorded well w theyz
lernyngc / for than had they well studycd
ced / howe many peryshe dayly in this
worlde by bayne connyngc / that rate ly-
ell for a good lyfē ne for the scripte of
god / and bycause they desyre rather to be
reat in the worlde then to be meke / ther-
ore they baynyshe away in thcyz lernyn-
ges as smoke in the heyc . Truely he is
reat that hath great charpte / and he is
great

The syrte

great that is little i his owne sight / & that
sette that nought al wordly honour. And
he is very wyse that accōpteth al worldy
pleasures byle dunge / so that he maye
wyn Crist. And that person is very well
taught that forsaketh his owne wyl / and
foloweth the wyll of god.

That lyght credēce is not to be gyuen
to wordes. The. iii. chapitre.


Tis nat good lightly to byleue euery worde or iustis-
tice that cometh / but the thi-
ge is aysedly & lesurly to
be cōsydred & pondred that
almyghty god be not offen-
ded through our lightnesse. But alas for
sorowe we be so frayne that we anone by-
leue of other euyll soner then good. But
nevertheles perkyre men be not so lyghte
of credence / for they knowe well that the
frailete of man is more prone to euyll than
to good / and that it is in wordes very un-
stable. It is therfore great wysdome not
to be hasty in our dedes / ne to trust moch
in our owne wyttes / nor lyghtly to byleue
euery tale / nor to shewe anon to other
all that we here or bylue. Take alwaye
counsayle

boke.

fo. vi.

cōsayle of a wylle man / & coueyte rather
to be instructed & to be ordered by other/
then to folowe thyne owne iuencyon. A
good lyfe maketh a ma wyse ancist god
& instructeth hym in many thynges that
a synfull man shall never sele ne knowe.
The more meke that a ma is in hym selfe
& the more obedient that he is to god / the
more wyse & the more peassfull shall he be
in every thyng that he shall haue to do.

COf the redyng of holy scripture.

The. v. chapytre.

Haryte is to be sought in holy
scripture & not eloquence / and it
shulde be red with the same spy-
tyte that it was syntemade / we
sought also to seke in holy scripture god-
ly profyte / rather than curiosyte of stile /
and as gladly shal we rede symple and de-
voute bokes / as bokes of hyghe lernyng
& connyng / let uat the auctorite of thyne
actoure mylike the / whether he were of
cat connyng or lytell / but that the loue
of the very pure trouthe stye the to rede.
Seke not who sayde this / but take good
ede what is sayde / men passe lyghtely
waye / but the trouthe of god euer aby-
deth.

The syrste
deth. Almighty god speketh to vs in his
scripture in dyuers maners without ac-
ceptinge of persons/but our curiosite of
lettech vs in redyng of scripture whan
we wyll reason and argue thynges that
we shulde mekely & symplly passe ouer / if
thou wylte profite by redyng of scripture
rede mekely/symplly/and faythfully / and
neuer desyre to haue therby the name of
connyngc. Aske gladly and here mekely
the sapengc of sayntes/& myslke the not
the parables of auncient fathers/ for they
were not spoken without great cause.

C Of inordynate affectyous.

The. vi. chappitre.

When a man desyreth any thing
inordynatly / forthwith he is
inquiet i hym selfe. The prou-
de man / & the rourteous man
neuer haue rest / but the meke
man & the pore in spirite lyueth in great
habundance of rest & peace. A man that
is not yet mortified to hym self/ is light-
ly tempted and overcomen in lytel & smal
temptations. And he that is weyke in spi-
rite and is yet somwhat carnall and incli-
ned to sensible thynges may hardly with-
drawe

boke.

fo. vii.

drawe hym selfe from worldely desyres /
and therfore he hath ofte great grefe and
heuynnesse in herte when he withdraweth
hym fro them / and he dydayneth anone
if any man resist hym / and if he opteyne
that he desirereth / yet he is inquieted with
grudge of conscience so / he hath folowed
his passyon / whiche nothinge helpeth to
gettyngc of the peace that he desyred.

Then by resistyng of passyonis gotten
the very true peace of hert / and not by fol-
lowing of them. There is no peace in the
herte of a carnall man / nor in the herte of
a man that gyueth hym selfe all to out-
wardes thinges / but in the herte of a godly
man or woman whiche haue theyr des-
lyte in god / is founde great peace and in-
wardes quietnesse.

Chat bayn hope and elacyon of
mynde are to be fled and auoyded.

The.vii.chapptre.

Tis bayn that putteth his trust
in man or in any creature / be not
a named to serue other for the
loue of Jesu Criste / and to be
poore in this worlde for his sake / trust
not in thy self / but al thy trust set in god /
do that

The fyfth.

do that in the is to please hym / & he shall
well helpe forthe thy good wyll. Truste
nat in thyne owne connyng / ne yet in the
connyng or polyepe of any creature ly-
uyng / but rather in the grace of god whi-
che helpeth meke persons / and those that
presume of them selfe he suffereth to fall
tyll they be meke / glorifyc not thy selfe in
thy riches nor in thy worldly frendes for
that they be myghty / but let al thy glory
be in god onely that gyueth al thynges &
that desyreteth to gyue hym selfe aboue al
thynges. Exalte not thy selfe for the lar-
gences or fayrcnes of body / for with a ly-
uell syckenes it may be sone defouled / ioy
not in thy selfe for the hablyte or redy-
nesse of wytte leste thou displease god / of
whose gyfte it is al that thou haste / holde
not thyselfe better then other / lest hap-
py thou be therby impeyred in the syghte
of god that knoweth al that is in man / be
not proude of thy good dedes / for the iu-
gements of god be other then the iuge-
mentes of man / to whome it dyspleaseth
ofte tymes that pleaseh man. If thou
haue any goodnessse or vertue in the bylde
ne yet that there is moche more goodness
and vertue in other / so that thou mayst
alway kepe che in mekenesse. It hurceth
not

boke.

To. blis.

not thoughē thou holde thy selfe worse
hen any other though it be not so i deede/
ut it huereth moche if thou preferre thy
elf aboue any other be he never so great
synner. Great peace is with the meke
an/but in the herte of a proude man is
lway enuy and indygnacyon.

That moche famlyarype is to be
slebde. The. viii. chappytre.



Pen vnt thy herte to euery p
sonne/but to him that is wise/-
sccrete/and dredyuge god/ be
seldom with yonge folkes &
straungers/flatter not riche
men/and afore great men do not lyghtly
spcre. Accompany thy selfe with meke
sonnes and symple in herte/that be de-
vote and of good gouernaunce / & crete
thym of thynges that may edysye &
gth thy soule. Be not famlyer to any
woman/but all good women comende to
d. Conceipt to be famlyer onely with
d & with his aungels/but the familiarite
of man as moche as thou mayst loke
ou eschewe. Charyte is to be had to al/
famlyarype is not expedient. Some
time it happeneth that a yson unknowe
throughe

The syrste
through his good fame/ is moch comens-
dable/whose presence after lyketh vs nat
so moch . we wene somtyme with our pre-
sence to please other/whan we rather dis-
please them/through the yuell maners &
yuell condicions that they sc and well con-
syder in vs .

COf meke subiectiōn and obediēncē
and that we shall gladly folowe
the counsayle of other.

The. ix. cha.



Tis a great thyngc to be
obedyent to lyue vnder a
prelate/and in nothyng to
scke our owne lyberte . It
is moche more surer waye
to stoude in the state of obe-
dience/ than in the state of
prelacy . Many be vnder obediēnce more
of necessite than of charite/ and they ha-
ue great payne & lightly murmur and
gruge/ and they shall uer haue lyberte
and fredome of spirite/tyl they holly sub-
mytre them selfe vnto their superioure .
So here and there where thou wylte / &
thou walte never finde perfite rest but in
meke obedyence/ vnder the gouernaunce
of thy

boke.
 In thy p[re]late. The ymaginig & chasyng
 of places hath deceyued many a religi-
 gous person/crouthe it is that eury man
 is disposed to do after his owne wil/and
 best can agre with them that folowe his
 wyses. But if we wyl that god be amon-
 ges vs/wc must somtyme leue oure owne
 wyll though he it seme good/ that we may
 haue loue and peace with other. who is
 so wyse that he can fully knowe al thin-
 ges? trusly non. Therfore trust not mo-
 che to rygne owne wytte/ but here glad-
 ly counsayle of other. And if parcase the
 thyng whiche thou woldest haue done
 be good and profitable/and yet neverthe-
 lesse thou levest thyne owne wyll therin
 & followest other. Thou shalte synde mo-
 che proteyn therby. I haue ofte tymes
 herde saye that it is more surer waye to
 here and take counsayle than it is to gy-
 ne it. It is good to herc eury mannes
 counsayle/ but not to agre whan reason
 requireth/it is a signe of a great singula-
 ritie of mynde & of moche inwarde pride.

C That we shulde auordde superfluite
 of wordes/ and the company of
 worldely lyuyng people.

The x. chapitte.

Imita.

L flee

The fyfte

Lee the company of worldy lyuyng people as moche as thou mayst/ for the treasringe of worldely matters letteþ greatly the scruous of spiriþe/ though it be done with a good intente/ we be auone deceyued with vanitie of the world and in maner are made as thral unto it/ but we take good hede. I woldc I had holden my peace many tymes whan I haue spoken/ & that I had nat ben so moche amouge worldely compaþy as I haue ben. But why are we so glad to speke and comon togyþer syþ we so seldom departe with out some hurte of conþience/ this is the cause by our comynig togyþer we thinske to comforþe eche other and to refreshe our hertes wha we be troubled with bayne ymaginations/ & we lycke most gladly of luche thinges as we moste loue/ or els of thinges that be most contraryous vnto vs. But alas for sorowe al is i bayne that we do/ for this outwards comforþe is no lytel hyndraunce of the true inward comforþe that cometh of god. Therfore it is necessary that we watche and praye that the tyme passe nat away from us in ydclnelle. If it be lawfull and expedient to speke

to speke / speke of god and of suche thinges as are to the edifieng of thy soule or of thy neyghbours / an yuel vse and a negligence of our godly profite maketh vs oseynes to take lytel heire howe we shulde speke . Neuerthelesse somtyme it helþ right moche to the helch of the soule / a deuoute compaig of spirituall thinges / specially whan men of one mynde & of one spirite in god / do mete and speke & commen togyther .

C The meanes to gete peace / and of besyze to profite in vertues .

The xi. chapstre .

G E myght haue moche peace if we wolde nat medle with other mennes sayenges and doynges that belongeth nat vnto vs . Howe may he longe lyue in pece / that wyllfully wyll medle with other mennes busynes / and hat seketh occasyons withoutforth in he woorlde / and seldomē or never gaþereth hym selfe togyther in god / blesſd be the cruce symple and meke persons for they shal haue great plentie of peace / whyn haue many sayntes ben so perfytly

L.ij. cōtem-

The fyfte

contemplatiue/for they alway studid to
mortifie them selfe fro worldly desires
that they might frely with all the power
of their herte tende to our lord. But we
be occupied with our passions and be mo-
che busied with transitory thynges/ and
it is very seldom that we may fully over-
come any one vice. And we be nothyng
quicke to our dayly dutyes/ wherfore we
remayne colde and slowe to deuocyon/ if
we were perfittely mortified to the world
and to the fleshe / & were inwardly puri-
fied in soule we shulde anone sauour he-
uenly thynges/ and somwhat shulde we
haue experiance of heuenly contembla-
cion. The greatest hynderaunce of the he-
uenly contemplacion is / for we are not
yet clercly delyuered fro our passyons &
concupiscēces/ne we enforce not our self
to folowe the way that holy sayntes ha-
ue gone before vs/but whan any lytel ad-
uersytye cometh to vs / we be anone cast
downe therin/and turne vs ouer sone to
sike mannes conforte. But if we wolde
as strong and mighty chamyons fight
strongly in this gostly batayle/we shuld
undoubtedly se the helpe of god come
in our nede/for he is alway redy to helpe
all them that trust in hym. And he pro-
cureth

cureth occasyons of suche batayle / to the
ende w^t shulde ouercome & haue the vic-
tory / and fynally to haue the greater re-
ward therfore / if we set the ende and per-
fection of our religion in these outward
obseruaunces / our deuocyon shal sone be
ended. wherfore we must set oure ase de-
pe to the rote of the tree / that we purged
fro al passions may haue a quiet mynde.
If we wold every yere ouercome one vi-
ce / we shulde anone come to perfectyon /
but I feare rather that contrary wyse we
were better and purer in the begynnynge
of our couerayon than we be many yeres
after we were conuerted. Our seruour &
desyre to vertue shulde dayly increase in
us as we increase in age. But it is nowe
thought a great thyng if we maye hol-
de a lytell specke of the seruour that we
had firste / but if we wolde at the begin-
nyng breake the euill inclinacion that we
haue to our selfe and to our owne wylle /
we shulde after do vertuous werkis else-
wy and with great gladnesse of herte. It
is an harde thyng to leauie yuell customes
but it is more harde to breake our owne
wylle. But it is moche harde euen more to
lye in payne / & endelly to leese the rotes
of helken. If thou ouercome nat small

L. lli. thynges

The fyfth

thynges & light / howe shalte thou than
ouecome the greater? Relyste therfore
quickeley in the begynnyng thy puel incli-
nacions / & leue of holly all thyne puell
customes lest hapely by lytel & lytel they
bringe the after to greater difficultie.
¶ If thou woldest consydre howe great
inly pease thou shuldest haue thy selfe
howe great gladnesse thou shuldest cause
in other in behauyng of thyselfe wel. I
suppose veryly thou woldest be moche
more diligent to profite in vertue than
thou haste bene before this tyme.

C Of the profyte of aduersitie.

The xvij. chapitre.

It is good that we haue
somyng gresses and ad-
uersities / for they dryue a
man to beholde hym selfe
& to se that he is here but
as in an exile / & to be lerned
therby to knowe that
he ought nat to put his trust i any world
by thynges. It is good also that we suffre
somyng contradiction / & that we be hol-
den of other as puell / wretched / & synfull
though we do wel & entende well / soz su-
che thinges helpe vs to mehencys & migh-
tely

boke.

fo. xij.

tely besende vs from bayinglory & pride/
we take god the better to be our Judge &
wytnesse / whan we be outwardly dispi-
sed in the woldē/and that the woldē iu-
geth nat well of vs/therfore a man ought
to stable hym selfe so fully in god / that
what aduersitie so cuer befall vnto hym
he shal nat nede to seke any outwardē cō-
forē . whan a good man is troubled or
tempted or is inquieted with yuell thou-
ghtes/than he understandeth & knoweth
that god is most necessary to hym/ & that
he may nothing do that is good without
hym. Than he soroweth/wayleth/ & pray-
eth for the mysteries that he ryghtfully
suffreth. Than it yerketh hym also the
wretchydnesse of this lyfe/ & he coueyreth
to be dissolved from this body of deeth/ &
to be with Christ. And than also he seeth
well/there may be no ful peace ne perfite
lykewelle here in this woldē.

Of temptacions to be resisted.

The. xiij. chapitre.

As longe as we lyue i this worldē
we may not be fully w/out tepta-
cion. For as Job sayth tempta-
tion is the lyfe of man vpon erthe/therfore
euery man shulde be well ware agayste
his

The firste

his temptations and wathche in prayers/ that the goostly enemy fynde nat tyme s
place to disceyue hym / whiche never sle-
peth but alway goth about sekynge who
he may deuour. There is no man so per-
fice ne so holy in this worlde/that he so-
tyme ne hath temptations/ and we may
nat fully be without them/ for though he
they be for the tyme very greuous & pa-
ynfull/ yet if they be resisted they be be-
ty pfitable/ for a man by experiecc of suc-
che temptatiōs is made more meke / and
is also purged and informed in dyuers
maner whiche he shulde never haue kno-
wen/ but by experiance of suchē tempta-
tions . All blessed sayutes that nowe be
crowned i heuen / grawe and profited by
temptations and tribulatiōs/ and thosē
that coude nat well beare temptations/
but were finally overcome/be taken per-
petuall prisoners in hell. There is no or-
der so holy ne no place so secrete/ that is
fully without temptatyon/ and there is
no man that is fully syker from it here i
this lyfe/ for in our corrupt body we be-
re the mater wherby we be tempted/ that
is oure inordinate concupiscentie wherin
we were borne. As one temptation goth
another cometh / and so we shall alwaye
haue

have somwhat to suffre/and the cause is
for we haue loste our innocency . Many
folke leke to syse temptation/ & they fall
the more greuously in to it. For by one
to flyeng we maye nat haue victorie/but
by mckenesse & pacience we be made stro
nger than all our enemyes. He that onely
syeth the outwarde occasions/ and cutt
eth nat away the inordinat desyres hyd
ewardly in the herte shall lytel profyte/
and temptacyons shall lyghtly come to
hem agayne & greue him more than they
had syrst/bp lystell and lystell with pacien
ce and with sufferaunce / and with helpe
of god/ thou shalte sonct ouercome tempta
cions/ then with thyne owne strength &
opportunytic . In thy temptatyon it is
good that thouoste aske counsayle/ and
that thou be not rigorous to no persone
that is tempted / but be glad to comforde
hem as thou woldest be comforted. The
dynnyng of all yuell temptacyons is
constaunce of mynde and to lytel a truthe
in god . For as a shyp without a gyde is
opuen hyther & thyther with every stro
ke . So an unstable man that anone le
aveth his good purpose in god/is diversly
tempted/the syze proueth golde/& tempta
cion pucth the rightwysse man/we knowe
nat many

The fyfthe

nat many tymes what we can suffre/ but
temptation sheweth playnly what we are
and what vertue is in vs. It is necessary
in the beginning of every temptation to
be well ware/ for than the enemy is sone
overcome if he be not suffered to entre in
to the herte/but that he be resisted & shyt
out as sone as he profereth to entre / for
as a bodily medicine is very late minis-
tered whā the sickenesse hath ben suffred
to encrease by long continuauenee/ so it is
of temptation. First cometh to the mynde
an vnclene thought / & after followeth
a strong ymagination/ & thā delectation
& dyuers yuell mocyonys/ & in the ende fo-
loweth a full assent. And so by sytell & ly-
tell the enemye hath ful entre for he was
nat wisely resynted in the begynnyng/ &
the more lowe that a man is in resisting
the more weyke he is to resyst/ & the ene-
mye is dayly the more stronger agaynst
him. Some persons haue theyr greatest
temptations in the begynnyngc of theyr
conversion/some in the ende/ & some in ma-
ner all theyr lyfe tyme be troubled ther-
with/ & thare be many that be but lightly
tempted/ & al this cometh of the great wyl-
dome & rightwisenes of god/ which kno-
wech the state & merite of every person/ &
ordeyneth

boke. Fo. xliij.

ordeyneth al thinges for the best/s to the
everlastyng helth & saluacio of his electe
& chosen people. Therfore we shal nat dis-
peyre whan we be tempted/ but shall the
more seruently pray vnto god that he of
his infinite goodnes & fetherly pitie vou-
chesake to helpe vs in euery nede / & that
he accordyng to the sayenge of saynt
paule so preuent vs w/ his grace in eue-
n temptation / that we shal may susteyne
vs than mcken oure soules vnder the
strong hande of almighty god/ for he wyl
saue al them & exalte all the that be here
meken & lowe in spirite. In temptacions &
tribulacionis a man is produed howe moch
he hath profited/ & his merite is therby the
greater agaynst god/ and his vertues are
the more openly shewed. It is no great
meruayle if a man be seruient & deuoute
whi he felch no gresce/ but if he can suf-
fer paciently in the tyme of temptation or
other aduersitie/ & therwyl can also styrre
him selfe to seruour of spirite/ it is a token
that he shal greatly profitte hereafter
in vertue & grace. Some ylsons be kepte
from any great temptacions/ & yet dayly
they be overcome through lytel & small
trials/s that is of the great goodnes &
afferaunce of god to kepe them in mches-
nes/that

The fyrste
nes / that they shall not trust ne presume
of them selfe / that se them selfe so lyght-
ly & in so lytell thynges dayly ouercome.

C That we shall nat iuge lightly other
mēnes dedes / ne cleue moche to our
owne wyll. The. vijij. cha.

D que alwaye a good eye to thy
self / and beware thou iuge nat
lightly other men . In iugyng
other men / a man oft laboureth
in bayne / oft erreth and lightly offedeth
god / but in iugyng hym selfe & his owne
dedes / he alway laboureth fructfully and
to his godly profite / we iuge of tymes at
ter our herte & our owne affectyons / and
nat after the truthe / for we ofte lese the
true iugement through oure priuate lo-
uc. But if god were alway the hole inten-
te of our desyre / we shulde nat so lyghtly
erre in our iugementes / nor so lyghtly be
troubled for that we be resynted of oure
wyll / but comenly there is in vs some su-
wardē inclynacyon or some outwardē af-
fection that draweth our herte with the
from the true iugement . Many persons
through a secrete loue that they haue to
them selfe / worke vndiscretely after their
owne wyll / and not after the wyl of god /
and yet

and yet they wene not so / and they seme
to stande in great inward peace whan
hinges folowe after theyz mynde / but
if it folowe otherwyse then they wolde /
none they be moued with spaciencē & be
ight heyp and pensyfe. By diversities of
opinions be spronge many tymes discus-
sions bitwene frendes and neyghbours /
and also bitwene religiouse and deuoute
persons. An olde custome is hardly bro-
ken and no man wyl lyghtly be remoued
from his owne wyll / but if thou cleue mo-
re to thyne owne wyll or to thyne owne
ason tha to the meke obedience of Iesu
christ / it wyll be longe or thou be a man
lumiuied with grace / for almyghty god
will that we be perfittely subiecte & obe-
dient to hym / and that we ascende and ry-
se highe aboue our owne wyll and aboue
our owne reason by a great brennyng
love and a hole desyre to hym.

C Of werkes done in charitle.

The. xv. chapitre.

Do nothyng in the worlde now
for the loue of no creature / no
puel is to be done / but somtyme
the nede & comforde of our neighbours
good dede may be dysferred or be tare-
ued in to

The fyfte

ned i to a nother good dede/for therby the
good dede is not destroyed/but is chaun-
ged in to better/without charite the out-
warde dede is lytell to be prayzed/but
what so euer is done of charite be it ne-
ver so lytel or neuer so despisable in sight
of the world/it is right profitable before
god whiche iugeth al thyng after the in-
tent of the doer & nat after the greatnesse
or worthynesse of the dede/he doth moche
that moche louerh god / & he doth moche
that doth his dede well/s he doth his de-
de wel that doth it rather for the commis-
sion of charite than for his owne wyl/A dede som
tyme semeth to be done of charite and of
loue to god/whan it is rather done of a
carnalitic & a fleschly loue than of a cha-
ritable loue/for comonly some carnall
inclination to our frendes/or some inor-
dinate loue to our selfe/or some hope of a
temporal rewarde/or a desire of some other
perte moueth vs to do the dede & nat the
pure loue of charite/Charite sekerh nat
hym selfe in that he doth/but he desyreteth
to do onely that shall be honour & pray-
syng to god/he enuyeth no man for he lo-
ueth no priuate loue/nor he wyll nat ioy
in him self but he coueteth aboue all thi-
nges to be blesyd in god/he knoweth wel
that

boke.

¶. xvi.

that no goodnesse begynneth originally
of man / & therfore he referrereth al goodnes
to god of whom all thinges procede & in
whom al blislyd sayntes do rest in ever-
lasting fruycion. O he that had a lytell
mercle of this perfyte charitie shulde sele
chastely in his soule that al earthly thin-
ges be full of vanite.

[¶] Of the sufferynge of other menues
defautes. ¶. xvi. chapitte.

Soche defautes as we can nor-
mende in oure selve nor in other
we must paciently suffre syllour
of his goodnesse wyl otherwise dñe
and we shall thinke that happily it
is best for to be for prouyng of our pa-
nce, without whiche our myrtes acc-
lytell to be pondred. Neuerthelesse
shalte pray vertely for suche undex-
tes, that our lord of his great merc-
ynd goodnesse bouchesale to helpe vs
we maye paciently here them. If
admonyshe any persone ones or
else and he wyll nat take it / cryue nat
muche with hym but commyt all to
that his wyll be done / and his ho-
re in all his scruauntes / for he can
by his goodnesse turne yuell in to
good

The fyfte

good / Study alwaye that thou be pacient
in sufferynge of other mennes defautes/
for thou haste many thynges in the that
other do suffre of the / and if thou can nat
make thy selfe to be as thou woldest / how
mayst thou than loke to haue another to
be ordred in all thynges after thy wyll
we wolde gladly haue other petyte / but
we wyl nat amende our owne defautes .
we wolde that other shulde be straytely
corrected for their offences / but we wyl
nat be corrected . It mylyketh vs that
other haue libertie / but we wyl nat be de-
nyed of that we aske / we wolde also that
other shulde be restrayned accordynge to
the statutes / but we in no wyse wyl be re-
strayned . Thus it appereth euyently
that we seldomme pondre our neyghbour
as we do our selfe / if all men were perfitt
what had we than to suffre of our neygh-
bours for god / therfore god hath so or-
deyned that one of vs shall letne to be
another burden / for in this worlde no
man is without defaute / no man without
burden / no man sufficient to hym selfe / ther-
fore it behoueth eche one of vs to be
the burden of other / to comforte other / to
helpe other / to enforme other / and to in-

structe

Chap. viii.
boke.

Fe. xvij.

structe and admonishe other in al characie
who is of most vertue appereth beste
in tyme of aduersitie. Occasions make
nat a man frayle but they shewe openly
what he is.

*What shulde be the lyfe of a true reli-
gious person. The. xvij. chapitte.*

It behoueth the to breke thyne
owne wyl in many thyngs if thou
wylte haue peace & concorde with
other. It is ud lytell thinge to be in mo-
nasteries or in congregations and to con-
tynewe there without complaynyng or
mystapenge and saythfully to perseuer
there vnto the ende / blesyd be they that
there lyue wel and make a good ende. If
thou wylte stande surely in grace & mo-
che profite in vertue/holde thy self as an
outlame and as a pylgryme here in this
life/and be glad for the loue of god to be
holdeyn as a foole and as a byle person in
the worlde as thou arte. The habite and
conoure helpe lytell/but the chaungyng
of lyfe and the mortifieng of passyons/
make a person perfise and true religiouse
one that seketh any other thyng in religi-
on than purly god & the heiliche of his

Imita.

D. soule

The fyrist

soule/ shall synde nothyng there but trou-
ble and sorowe / & he may nar stande lon-
ge there in peace and quietnesse / that la-
boureth nat to be leest & subiecte to all.
It is good therfore that thou remembre
ost that thou camest to religion to serue
and nat to be serued / and that thou arte
called thider to suffre and to labour / and
nat to be ydell ne to tell vayne tales . In
religion a man shall be proued as golde
in a furnace / and no man may stande lon-
ge there in grace and vertue / but he wyll
with all his herte meke hym selfe for the
loue of god .

C Of the examples of holy fathers.

The. xvii. chapiter.



Holde the lyuely exam-
ples of holy fathers and
blessed sayntes / in whom
flourished & shone all true
perfection of lyfe / and all
pysie religion . And thou
shalte se howe lytell it is
and welnigh as nothig that we do nowe
in these dapes / in comparison of them .
O what is our lyfe if it be to them com-
pared ? They serued our lordem in hunger
and

boke. 11. viii. fo. xviii.

and in thriste/ in herte/ in colde/ in naked-
nesse/ in labour/ and in wryness/ in vi-
gils and fastynges/ in prayars & in holy
meditations/ in psecutions & in many re-
vyses. O howe many & howe greuous
tribulacions suffred the apostels/ martirs/
confessours/ virgins/ & other holy sayntz
that wolde folowe the steppes of christ.
They refused honours/ & all bodily plea-
sures here in this lyfe/ that they myght
alway haue the euerlastyng lyfe. O how
prayre & howe abiecte a lyfe led the ho-
ly fathers in wyldernessee? how greuous
reprations they suffred? how fierily they
were with their godly enemys assayled.
howe fervent prayre they dayly offred to
god? what rigorous abstynēce they vsed
howe greate zeale & feruoure they had to
soulewell prospyre? howe strong batayle
they helde agenst all synne? & howe pure
and hole intet they had to god i all their
wōres/ on the day they laboured & on the
night they prayed. And though they la-
bored on the day bodily/ yet they prayed
mynde/ & so they spēt their tyme alway
misfullly/ thought every hout shōrt for
the seruice of god/ & for the greet swetnes
that they had in heuenly contemplacyon/
They forgot vlymg their bodily refēnd.

11. viii. 10

D. 15.

All

The fiftie

Al richesse/bonour/dignities/hynnesme/ and frendes they renounced for the loue
of god/they coueted to haue nothinge of
the woldē/and scarsely they wolde take
that was necessary for the bodily kynde.
They were pore in worldly goodes / but
they were riche in grace and vertue/they
were nedys outwardly / but inwardly in
their soules they were repleynshed with
grace & gosly comfortes. To the woldē
they were aliens and straungers / but to
god they were right dere & familiere fren-
des. In the syght of the woldē & in their
owne sight they were byle & abicte / but
in the sight of god & of his sayntes/they
were precious and singulerly electe. In
them shone all perfection of vertue/true
mckenesse/sympyle obedience / charitie / &
pacience/with other like vertues & gracy-
ous giftes of god . wherfore they profy-
ted dayly in spirite and opteyned great
grace of god/they be lefte as an cramble
to al religiouse persons and more ought
their examples to sterte them to devotion
and to profitre more and more in vertue &
grace/than the great multitude of disso-
lu: e and ydye persons shulde any thinge
drawe the abatke. O what feruour was
in religiouse persons at the begynnyng
of they,

boke.

fo. xii.

of theyz religion/what deuotion in pray-
ers / what zeale to vertue / what loue to
gostly discipline / & what reverence & me-
ticke obedience flourished in them vnder the
rule of theyz superiour / truly theyz de-
des yet were wytnesse that they were ho-
ly and perfyte that so myghtely subdued
the woldē and thyst it vnder fote. Now
adapes he is accompted vertuous that is
no offender/and that may with pacience
bewe some lytell sparcle of that vertue &
of that seruoute that he had fynde. But
glas for sorowc it is throughē our owne
louthe and negligence/and throughē le-
synge of tyme that we be so soone fallen
from our fyrist seruoute in to suchē a gost-
ly weyknesse and dulnesse of sprite/that
in maner it is tedious to vs for to lyue /
but woldē to god that the desyre to pao-
me in vertue slepte nat so bresly in the/
that so ofte hast sente the holp examples
of blesyd sayntes.

¶ Of the exerceses of a good religiōus
person. The. xii. chapitre.

The lyfe of a good religiōus man
mulde shyne in all vertue and be
swarde as it appereth outwardē
that moche more inwardē for almighty
god

The fyfth alid

god beholderd the hert whom we shulde
alway honour & reverente as if ws were
ever in his bodily presence / & appere be-
fore hym as aungels cleane and pure shyn-
nyng in all vertue / we ought every day
to renewe oure purpose in god / & to sterte
our hert to fervour and devotion as tho-
ugh it were the fyfth daye of our conuer-
sion / and dayly we shall pray & say thus.
Helpe me my lorde Iesu / that I may p-
sue in good purpose and i thy holy sac-
ryce unto my deathe / & that I may nowe
this present day perfittely begyn / for it is
nothyng that I haue done in tyme past.
After our purpose and after oure intent
shalbe our rewarde / and though our en-
tente be never so good / yet it is necessary
that we put thereto a good wyl & a good
diligence / for if he that ofte tymes purpo-
seth to do well & to profite in vertue / yet
layeth in his doyng / what shal he do thā
that seldom or never taketh suche purpo-
se / let vs entende to do the best we can / &
yet our good purpose may happen to be
letted and hyndred in dyuers maners / &
one speciall hynderaunce is this / that we
folightly leue of our good exercises that
we haue vsed to do before tyme / for it is
seldom senç that a good custome myself-
ly brokē

If broken may be recovered agayne with
out great spiritual hyndrance. The pur-
pose of righewyse men dependeth in the
grace of god/more than in them selfe or
in theyr owne wisdom/for man purposeth
but god displesheth/ne the wape that man
shall walke in this worlde is nat in hym
selfe/but in the grace of god. If a good
ustombe somtyme leste of for helpe of
our neyghboure/it may soone be recou-
red; but if it be leſt of through slouthe or
through negligence of oure selfe it wyll
yadie vs greatly and hardly wyll it be
recouered agayn. Thus it appereth that
though we incourage our self al that we
can to do wel/ yet we shal lightly fayle in
many thynges. And nevertheles though
we may nat alway fulfyl it/ yet it is good
that we alway take suche good purpose
especiall agaynst suche thinges as hym-
self vs moske. we must also make dilig-
ent seche bothe within vs and with-
out vs that we leue nothyng unordynate
reformed in vs/as rygh as our stra-
te maye suffre/ and if thou can nat for
mytie of thy selfe do thus contynually
yet at the lcest that thou doo it ones on a
day eueninge or morwyng. In the mor-
wyng thou shalte take a good purpose
for

The firsste

for that day folowyng / & at nyght thon
Shalte discusse diligently howe thou hast
behaued the the day before / in worde / in
bede / and in thought / for in them we do
ofte offende god & our neyghbour . Arme
the as Christes true knyght w meeknes
and charitie agaynst al the malycie of the
enemy . Refrayne glotonyn / & thou shalte
the more lyghtly refayne all carnal des
ires . Let nat the godly enemy finde the
al ydle / but that thou be redyng / wyp
tyng / prayenge / deuoutly thynkyng / or
some other good laboure doyng for the
comynaltic . Bodily exercyses are to be
done discretly / for that that is profitable
to one is somtyme hurtful to another / &
also spiritual labours done of deuocyon
are more surely done in priuicie than in
open place . And thou must beware that
thou be nat more redy to priuate deuo
tions / than to them that thou art bounde
to by dutie of thy religion / but whan thy
duties is fulfylled than adde thereto as
ter as thy deuocyon gyueth . Al may nat
vse one maner of exercise but one in one
maner / another i another maner / as they
shal sele to be most profitable to them .
Also as the tyme requireth so dyuers ex
ercyses are to be vscd / for one maner of ex
ercise

boke.

To.xi.

Exercise is necessary on the haly daye / another on the ferial day / one in tyme of rep-
entation another in tyme of peace and con-
solacion / one whan we haue sweetnesse in
deuotion / another whan deuotion with-
draweth. Also agaynst principall feestes
we ought to be more diligent i good wer-
kes and devoutly to call for helpe to the
blessyd sayntes that than be worshipped
in the chirche of god / tha in other tymes
and to dispose our selfe in lyke maner as
if we shulde than be taken ouce of this
worlde / and be brought in to the euerla-
styng feest in heuen. And sytch that blisse
is yet differred frō us for a tyme / we may
wel thynke that we be nat yet redy ne woz
wy to come thereto . And therfore we ou-
ght to prepayre our selfe to be more redy
another tyme / for as saynt Luke saythc.
Blessyd is that seruaunt whom our lord
whan he shal come at the houre of dethe
shal fynde redy / for he shal take hym and
este hym vp hygh aboue al earthly thyngs
in to the euerlastyng top and blysse
in the kyngdome of heuen. Amen.

To the loue of onelynesse and
silence. The.xx.chapitre.

Heke

The syrte 100

Seeke for a conuenient tyme to serche thyne owne conscience / & thinke ofte on the benefytes of godlye of al curious thinges / and rede suche matters as haile stye the to compunction of herte for thy symmes / rather than to rede onely for occupyng of the tyme / yf thou wylle withdrawe thy selfe from suspernious wordes & fro unprofitable tenuynge aboune / and from herynge of terrors & of bayue tales / thou shalte synde tyme convenient to be occupied in holy meditations . The most holy men and women that euer were fled the company of worldly living men vpon theyr powere and chace to serue god in secrete of theyr herte / & one holy man sayd / as ofte as I haue bch among worldly company / I haue departed with lesse feruour of sprete then I came / & that we knowe wel whan we talke long / for it is nat so harde to kepe alway silencie / as it is nat to excede in wordes whan we speke moche . It is also more light to be alway solitary at home than to go forth in to the worlde and nat offendre . Therfore he that intendeth to come to an inward setting of his herte in god / & to haue the grace of deuocion / must with oure saynoure Chryst withdrawe hym

pm from the people. No man may surely
yncre amongc the people / but he that
holde gladly be solitary if he myght / ne
no man is sure in prelacie / But he that
holde gladly be a subicte / ne none may
surely comande / but he that hath le-
nded gladly to obey / And none ioyeth truce
/ but he whose heret wytnesseth hym
to haue a clene conscience / ne none spe-
keth surely / but he that holde gladly ke-
pe silence if he myght / And alwaye the
suretie of good men and of blessed men
meth ben in mekenesse and i the drede of
god / and though suchc blcsed men shone
in all vertue / yet they were nat therfore
lyfie up in to pride / but were therfore the
more dylgent in the seruice of god / and
the more meke in all their doings / & ou-
the contraywise the suretie of yuell men
meth of pride & of presumption / and in
abende it deceyuethe them / Therfore thyn-
ke thy selfe never sure in this lyfe / whe-
ther thou be religous or seculer / for ofte-
mes they that haue ben holde i the sight
of the people most perfyte / haue ben suf-
fered to fal more greeuously for theyz pre-
sumption / also it is moche more profit-
able to many ysons that they haue somy-
me temptacions / lest hapely they thinke
them

The syrte

them selfe ouer moche syket and be ther-
by lyfte vp in to pride or renne to schyng
of outwarde consolacyon/than that they
be alwayes wout temptacions. O howe
pure a cōscyence shulde he haue that wol-
de dyslypse al transitorie roye / and never
wolde medle with worldly busynesse/and
what peace and inwarde quietnesse shul-
de he haue /that wolde cut awaye frome
bym al busynesse of mynde and onely to
thinke on heuenly thinges/no man is wor-
thy to haue gosly cōfortes / but he haue
firste ben well exercised in holy compas-
cion/ & if thou wylte haue cōpunction/
go in to a secrete place/ and out frome the
all the clamorous noyle of the worlde/
for the prophete Dauid saith: let the so-
rowe for thy synnes be done in thy secret
chambre / in thy celle thou shalte fynde
great grace / whiche thou mayst lightly
lese without. Thy cell wel cōtynued shal
were swete and plesaunt to the/ & shal be
to the herafter a right deere frende/ and if
it be but yuell kepte/it shall were very te-
dious and irkesome to the . But if in the
begynnyng thou be ofte therin and kepe
it well in good prayers and in holy medi-
tations/ it shalde after to the a synguler
frende/and one of they most speciall cou-
ortes.

boke.

To. xxiiij.

oxes. In scilence and quietnesse of herte
deuout soule proffitereth moche/ and le-
ter the hydhe sentences of scripture/ and
underth there also many swete teates in
mocid wherw every night she wassheth
her myghtely from al fylch of synne that
she may be so moche the more familiel w-
od/as she is disseuered from the claymo-
ous noyse of worldly busines. Therfore
say that for the loue of vertue withdraw
hem fro theyz acquayntaunce/ and from
theyz worldly freudes/our lorde with his
ungels shal drawe nygb to them & shal
byde with them. It is better a man be
solitarie and wel take heede of hym selfe/
than that he do myracles in the worlde
forgetting hym selfe. It is also a lauda-
ble thyng in a religious persone seldomc
to go forth/seldomme to se other / and sel-
ome to be scne of other/why wylte thou
that is nat lawful for the to haue / the
wylde passeth away with al his concus-
cence and deceyuabl pleasures. Thy
nsual appetite moueth the to go abro-
but whan the tyme is past what beryt
you home agayne but remorse of consci-
ence & vnquietnes of herte. It is oftene
that after a mery going forth foloweth
deuy returnyng & that a glad cuntryde
causeth

The syrte

raulseth an heuy morwyng / & so all fletch
ly ioye entreteth plesauntly / but in thende
it byrcth and sclereth . what mayst thou se
without thy celle / that thou mayde nat
se within ? Lo hewyn and erthe and all
the elementes wherof all earthly thynges
be made / and what mayst thou ellwhere
se vnder the sonne that may long endure
and if thou myght se all earthly thynges /
and also haue all bodily pleasures plent
at ones before the / what were it but a
bayne syght ? lyfte vp thyne eyen ther-
fore to god in hewyn / & pray heretely that
thou mayst haue forgiveneſſe for thy of-
fences / leauē bayne thynges to the that
wyll be bayne / and take thou hede onclly
to tho thynges that our lorde comau-
deth the . Shyrtle faste the doore of thy
ſoule / that is to say thy imagination / &
kepe it warely fro beholding of any bod-
ily thyng as moche as thou mayst / and
than lyfte vp thy mynde to thy lorde Je-
sus / and open thy herte faithfully to hym
and abyde with hym in thy cell / for thou
halte nat fynde so moche peace without
Iſ thou haddeſt nat gone forth ſo moche
as thou haſt done / ne haue gyuen herige
to bayne tales / thou ſhuldest haue ben in
moche more inwardē peace tha thou art /
but

boke.

Fo. xxxvij.

but for as moche as it deliteth the to here
newe thynges / it behoveth the ther-
me to suffre somtyme bothe trouble of
herte and buquietnesse of mynde.

C Of compunction of the herte.

The. xij. chapi.

If thou wylle any thyng
profite to the helth of thy
soule / kepe the alwaye us
the drede of god / and ne-
ver desyre to be fully at ly-
berty / but kepe the alway
bider some holsome disci-
pline. Neuer gyue thy selfe to no vndis-
crete mirth for no maner of thiȝ as nigh
as thou mayst. Haue perfite cōpunction
and sorowe for thy synnes / & thou shal
unde thereby great iulij devotion. Com-
punction openeth to the sight of the sou-
lē many good thynges / whiche lightnes
of herte & bayne mirth sondriueth away
this matueyle that any man can be merry
in his lyfe / if he consider well howe farre
he is exiled out of his countre / & how grec
isyl his soule dayly stādeth in / but throu-
gh lightnesse of herte and negligēce of
our deſaintes we sele nat / ne we wyl nat
to the sorowc of oure owne soule / but
offe

The sprit

olte tyme we laughe whan we ought rather to wepe and mourne, for there is no perfyte ioycetie nor true ioye / but in the drede of god and in a good conscience. That persone is right happy that bath grace to auoyde from hym all thinges that letteþ hym fro beholdynge of his owne synnes / & that can turne hym selfe to god by inwarde compunction / and he is happy also that auoydeth fro hym all thinges that maye offendre or greue his cōscience. Fight strōgly therfore against all synnes / and dredre nat ouermoche al thoughe thou be encombred by an yuell custome / for that yuell custome maye be overcome with a good custome. And excuse the nat that thou arte let by other men / for if thou wylle leue the familiarite with other / they wylle suffre the to do thy dedes without impediment. Inrichte the nat with other mēnes goodes / ne busye the nat in great mēnnes causes / haue alwaye an eye to thy selfe / and diligently enforme and admonys / he thy selfe before all other. If thou haue nat the sauour of wordly lyuyng people / sorowe nat therfore / but be this thy dayly sorowe that thou behauest nat thy selfe in thy conuersacion as it behincketh a good religyous person.

erson to do. It is more expedient & more profitable that a man somtyme lacke consolacions in this lyfe than that he haue the always after his wyl / namely fleshly consolacions . Neuerthelesse that we haue not somtyme heauenly consolacions in that we so seldom fele them as we do / it is throughte oure owne defaute / for we take nat to haue the true compunction of verte / ne we cast nat fully awaye from vs the false outwarde consolacions / holde by selfe therfore unworthy to haue any consolacion / and worthy to haue moche tribulacion . whan a man soroweth pertictly for his synnes / than al worldy confortes be paynful to hym . A good man seeth alway mater enough why he oweth rightfully to sorowe and wepe / for yf he holde hym selfe or if he thynde on his myghbours / he seeth well that none lyng here without great myserie / and the more thourghly that he maye consider hym selfe / the more sorowe he hath / and alway the mater of true sorowe & of truely compunction is the remembraunce of our synnes / wherwith we be so bylaped on euery syde / that seldom we may behold any gosly things . But if we wol be more ofte thynde on our deth than we

Imita .

E do ou

The fyfte cha

do on longe life / no doute but we shulde
more feruently apply our selfe to ame-
dement / & I byleue also / that if we wolde
hercely remembre the paines of hell and
of purgatory / that we shuld more gladly
suscyne all labours and sorowes / & that
we shulde nat drede any paine in this
worlde / with that we myght auoyde the
paynes that are to come. But for as mo-
che as these thynges go nat to the herce
and we yet loue the flatteryng and the
false pleasures of this worlde / therfore
we remayne colde and boyde of deuociō
and ofte it is throughe the weykenes of
the spirite / that the wretched body so ly-
ghtly complayneth / pray therfore meke-
ly to our lord / that he of his great good-
nes giue the the spirite of compunction / &
say with the pphete thus. Fede me lord
to the brede of compunction / & giue me to
drinke water of feres i great habūdānce.

C Of the considerynge of the miserie of
mankynde / and wherin the felicitie of
man standeth. The.xxi. cha.

Hwetche thou art wher so ever thou
be / & where so ever thou turne the /
but thou turne the to god / why arte thou
so lightly troubled / for it falleth nat to
the

boke. fo. xvj.

The as thou woldest & desirest/what is he
that hath al thing after his wyl/neyther
thou nor I/ne no man living/for none ly-
veth here wout some trouble or aguishe
as he kyng or pope/who thinkest thou is
in most fauour w god/truely he that suf-
fereth gladly most for god/But many per-
sons weyke & feble in spirite say thus in
their hertes. Lo how good a lyfe that
ma ledeth/how riche he is/how myghty
he is/how highe in auctorite/how great
in sight of the people/& how fayre & beau-
tious in his bodyly kynde/but if thou
take hede to the goodnes euerlastyng/
thou shalt wel se that these worldy goo-
des & worldly likinges are but litel worth
in that they be more rather greevous than
lesiast/for they may nat be had ne kept
but by great labourt and busines of myn
me. The felicitie of man standeth nat in ha-
bundance of worldely goodes/for the
meane is best. And verly to lyue in this
worlde is but miseric/ & the more gosly
that a man wolde be/the more paynfull
it is to hym for to lyue/ for he feleth the
more playnly the defautes of mannes cor-
ruption/for why/to ete/to drinke/to slepe
to wake/to reste/to laboure/ and to serue
all other necessaries of the body is great

E.ij. miseric

The fyfte

myscry and great affliction to a deuoute
soule/whiche wolde gladly be free fro the
bondage of synne/that it migh特 without
let serue our lorde in purite of conscientie
and in clennes of herte. The inward
man is greatly grieved throughe the bo-
dyly necessities in this worlde wherfore
the prophete Davyd desyred that he myght
be delyuured fro such necessities.
But wo be to them that know nat they
owne mysery / & wo be to them that loue
this wretched & this corruptible life/ for
some loue it so moche that if they myght
ever lyue here/ though they migh特 pore-
ly gete their lyuyng with laboure & beg-
gyng/ yet they wolde never care for the
kyngdome of heuen. O madde & unfayth-
full creatures that so depely set they lo-
ue in earthly thingz/ that they haue no se-
lynge ne taste but in fleshly pleasures.
Trewly in the houre of dethe they shall
knowe howe vyle and howe nougaty it
was that they so moche loued. But holy
sayntes and deuoute folowers of Chrys-
tched nat what pleased the fleshe/ ne
what was plesaunt in sight of the worlde/
but all their hole entent & desyre they
helde to thynges invisble/and fered lest
by sight of thynges visibl they myght
bedras

boke. fo. xxvij.

be drawen downe to the loue of them.
My welbeloued brother / lese nat the de-
lyre to profite in spirituall thynges / for
thou hast yet good tyme and space . why
wylte thou any lenger differre the tyme ?
Arise and nowe this same instant begyn
and say thus / nowe is tyme to labour in
good workes / nowe is tyme to fight in
gostly batayle / and nowe is tyme to ma-
ke amendes for trespass passed / whā thou
art troubled than is best tyme to merite
and gete rewardes of god . It behoveth
the to go through fyre and water or that
thou mayst come to the place of recrea-
cion / but thou can fully haue the may-
sty over thy selfe thou halte never ouer
come synne / ne lyue without great ted-
iousnes and sorowe / we wolde gladly be
delyuered fro al miserie & synne / but by-
cause we haue throughte synne losse oure
innocencie . we haue lost also the very toy
and felicitie / wherfore we must holde vs
in pacience and with good hope abide the
mercy of god tyll wretchednesse be ouer-
passed / and that this bodily lyfe be chaunced
in to the lyfe euerlastyng . O howe
great is the fraptrie of man that euer is
tedy and prone to synne / this daye thou
arte cōfessēd / and to morowe thou falleſt
agayne

The fyre
agayn. Nowe thou purposest to beware
& intendest to go forth strongely in good
worke / & shortly after thou dost as thou
never haddest taken suche purpose/right
fullly therfore we ought to mcke our self
& never to thinke vs any vertue or good
nes/for we be so frayle and so vnsatiable.
Soone may it be lost through negligence/
that with mische labour & specyal gra-
ce was hardly gotten/but what shall be-
come of vs in the ende whan we so soone
ware dull & slowe? Sothely sorowe & wo
shal be to vs if we fall to bodily rest now
as though we were in gosly sykernes.
whan there appereth nat as yet neyther
signe ne token of vertue ne of good liuin-
ge in our conuerlacion. wherfore it were
expedient to vs that we were yet agayne
instruite as nouyces to leue good ma-
ners/if happely there might by that mea-
ns be founde hereafter any trust of ame-
dement and of spirituall profyte in our
conuerlacyon.

C Of the remembraunce of dethc.

The. xxiiij. chapitre.

The houre of deth wylshortly come/
and therfore take heede howe thou
orderest thy selfe/for the comon proverbe
is

boke.

Fo. xxvij.

is true/to daye a man to morowe none.
And whan thou art out of syght / thou
art alone out of mynde/and soone shalt
thou be forgotten . O the great dulnesse
and hardnesse of mannes herte that one-
ly thinketh on thinges present/ and lytel
grouydeth for the life to come . If thou
wyddest well thou shuldest so behauie thy
selfe in every dede and in every thought
as thou shuldest this instant dye / if thou
haddest a good conscience thou shuldest
nat moch feare deth . It were better for the
to leue synne than to feare deth . O my vere
brother/ if thou be nat redy this day/bow
shalt thou be redy to morow . To morow
is a day būcertayne/ and thou canste nat
tell whether thou shalte lyue so longe .
What profyte is it to vs to lyue longe/
whan we therby so lytell amende our
lufe/longe lyfe dothe nat alwaye bryng
us to amendment/but ofte tymcs en-
creaseth more synne / wolde to god that
we myghte be one daye wel conuersaunt
in this worlde . Many recken they
nes of conuersacon / and yet therer is but
lytell frute of amendmente ne of any
good example seen in they conuersacon /
ys it be scerekall to dye/ peraduentur
it is more perillous to lyue longe .

blessyng

The fyrete

blessid be tho persons that ever haue the
hourc of deth before theyr cyen/ and that
every day dyspose the selfe to dye/ if thou
ever sawest any man dyc/remembre that
thou must nedely go the same waye. In
the mornynge wute whether thou shalte
lyue tyll nyght/ and at nyght thynke nat
thy selfe sure to lyue tyl on the morowen.
Be alway redy and lyue in suche maner
that deth fynde the not unprouy ded. Re-
membre howe many haue dyed sodaply
and unprouyded: for our lord hath cal-
led them in suche hour as they leest wet.
And whan that laste houre shall come/
thou shalt begyn to sele all otherwysse of
thy lyfe passed / then thou hast done by-
fore: and thou shalt then sorowe greatly
that thou hast ben so slowe & so negligent
in the seruyce of god as thou haste ben .
O howe happy & wylle is he therfore that
laboureth now to stande in such state in
this lyfe/as he wolde be founde in at his
deth. Truely a perfyte dyspylyng of the
worlde/and a seruent desyre to profyte in
vertue/a loue to be taught/a fruitfull la-
boure in workes of penaunce/ a redy wyl
to obey/a full forsakynge of our selfe./ a
wylful suffryng of all aduersities for the
loue of god / shall gyue vs a great truthe
that

hat we shal dyc wel. Nowe whilst thou
art in helthe thou mayst do many good
dedes/but if thou be lycke I can nat tell
hat thou mayst do/for why / felwe he a-
mended through sickenes / & in lyke wylc
they that go moche on pilgrymage be sel-
ome cherby made ysite and holp/put nat
thy truste in thy frendes and thy neygh-
bours/ne dyscre nat thy good dedes tyl
steer thy dethe for thou shalte sooner be
forgotten than thou wenest / better it is
to prouyde for thy selfe betyme & to sende
ome good dedes before the/than to trust
n other that peraduenture wyl lightly
forgete the/if thou be nat nowe busy for
thy selfe and for thyne owne soule helth/
who shal be busy for the after thy dethe.
Nowe is the tyme very peynous/but alas
for sorowe that thou spendest the tyme
so unprofitably/in the whiche thou shul-
dest wyn the life euerlastynge. The tyme
shal come wha thou shalte desyre one day
or one houre to amende the / but I wote
not whether it shalbe graunted unto the.
O my dere brother fro howe great peryl
and drede myghtest thou nowe deluyer
thy selfe / if thou woldest alwaye in this
life drede to offend god/and alway haue
the comyng of dethe suspecte. Therfore
studie

The fyſt

Kudye nowe to lyue so/that at the houer
of dethe thou mayſt rather ioy thā dredē/
lerne now to dye to the wōrldē that thou
mayſt than lyue with Christē/lerne also
to dispise all worldly thinges/that thou
mayſte than freely go to Christē/challice
nowe thy body with penaunce/that thou
mayſt than haue a ſure & a ſtedfast hope
of ſaluacyon. Thou arte a foole iſ thou
thinke to lyue longe/ſyth thou arte nat
ſiker to lyue one day to the ende/how ma-
ny haue ben deceyued throughē truſte of
longe life/& ſodeynly haue ben taken out
of thiſ worlde or they had thought/how
oſte haſt thou herde ſay that ſuche a man
was ſlayne/& ſuche a man was drownē/
& ſuche a man fell & brake hiſ necke/this
man as he ete hiſ meatē was strangled/
& thiſ man as he played toke hiſ dethe/
one with fyre/a nother with yron/a no-
ther with ſickenes/& ſome by theſte haue
ſodeynly periſhed/& ſo the ende of al men
is dethe/for the life of man as a ſhadowe
ſodaynly ſlideth & paſſeth away. Thinke
oſte who ſhal remembre the after thiſ de-
the/and who ſhal pray for thiſ/& do nowe
for thiſ ſelſe all that thou cauſt/ſoſt thou
wotell nat whā thou ſhalt dye/mor what
thal folowe after thiſ dethe/whyleſt thou
haſte

boke.

Fo. xxx.

Atte tyme gather the riches immortall,
Inke nothyng abydyugly but on thy
ly hclth. Set thy study onely on thin
that bc of god & that belonge to his
our. Make the frendes agaynst that
me / worshyp his sayntes and folowe
ur steppes / that whan thou shalte go
of this worlde they may receyue the
to the cuerlastynge tabernacles. Kepe
as a pilgryme and as a straunger here
his worlde / to whom nothyng belon
h of worldly busynes / kepe thy herre
alway lyfte vp to god / for thou hast
eyrye here longe abydyngc / sende thy
yses and thy dayly prayers alway vp
erde to god / and pray perseuerantly
hat thy soule at the houre of dethe may
nessygly departe out of this worlde and
go to Chyst.

COf the last iugement and of the
payne that is ordeyned for synne.

The. xxiiij.chapitre.

In all thynges behalde the ende /
Soote remembre howe thou shalte
stande before the hyghe Iuge to
home noo thyngc is hidde / whiche
wyll

The firste

wyl nat be pleased with rewardes/ne re-
ceyue any maner excuses/but in al thing
wyll iuge that is rightwyse and true. O
most unwyse and most wretched synner!
what shalte thou than answere to god/
whiche knoweth al thy synnes and wret-
chednes/syth thou dredest here somtyme
the face of a mortal man/why dreste thou
nat nowe prouyde for thy selfe agaynst
that day/syth thou mayst nat than be er-
rused ne defended by none other/for euer-
y man hatthan haueynoughe to do to
answere for hym selfe. Nowe thy labour
is frutefull/ thy wepyng is acceptable/
thy mournyng is worthy to be herde/
thy sorowe also is satisfactorie and pour-
gyng of synnes. The pacient man which
suffreth of other injuries and wronges/
and yet neverthelesse soroweth more for
they malycy than for the wrong done to
hym selfe / hath a holosome and a blessed
purgatory in this worlde/ to haue they
that gladly can pray for them enemyes/
& for them that be contraries unto them
and that in their herte can forgyne those
that offend them/and tacy nat longe to
aske forgyuenes. And so haue they also
that more lyghtly be styrred to harry thā
to vengeaunce/and that can as it were by
a violence

violence b̄eke downe their owne wyl-
lingly resynt synne / and labour al-
to subdue theyr body to the sp̄itite.
It is better nowe to purge synne and
put away vycē / than to reserue it to be
wrged hereafter / but verily we deceyue
ourselvy by inordinate loue that we haue
our bodily kynde / what shall the fyre
of purgatory deuote but thy synne / true
thyng. Therfore the more thou spa-
thy selfe nowe / and the more thou fo-
rest thy fleshly likynge / the more gres-
sually shalte thou wayle hereaftcr / and
the more mater thou reseruest for the fyre
of purgatory . In such thynges as a
man most hath offendid shall he most be
punysshed / the slouthfull persons shal be
bere prycked with brennyng pryckes of
spn / & glotons shal be tourmented with
great hunger and thirst. The lecherous
sons and louers of voluptuous plea-
sures shall be fulfylled with brennyng
ache and brymstone / and chyrous per-
sons shal wayle & howle as doth woode
wagges. There shal no synne be without
is proper torment / the proude man
shall be fulfylled with al shame and con-
spyon / and the coneytous man shall be
yned with penurie and nedē / one houre
there

The syrste ^{folde}

there in payne shal be more grevous thi-
here a hundred yere in most sharpest pe-
nance. There shal be no rest ne consola-
tion to dampned soules. But here som-
tyme we felte relefe of our paynes/and ha-
ue somtyme consolacion of our freudes.
We nowe sorrowfull for thy synnes that
at the day of iugement thou mayst be si-
ker with blesyd sayntes/than shal right
wise men stande in great constaunce ayens
them that haue wronged them and op-
pressed them here. Than shal he stande
as a iuge that here submitteþ hym self
mekely to the iugement of me. Than shal
the meke pore man haue great confiden-
ce & trust i god/ & the obstatute prouide mi-
shal quake and drede. Than shal it appe-
re that he was wise in this worlde / that
for the loue of god was contented to be ta-
ken as a sole/ & to be despised & set at nou-
ght. Than shal it also please hym moche
the tribulation that he suffered paciently
in this worlde/ & all wyckednes shal stop
his mouth. Than every deuoute persone
shall be ioyfull & glad / & the burligous
persons shal wayle and drede. Than shal
the fleshe that hath ben with discrecion
chastised/ ioy more/ than if it had ben nou-
tysched with all delectacion and plea-
sure.

boke. Fo. xxiiij.

Than shall the byle habyte synne
in the lyght of god / and the preys-
garmentes shal ware foule and loth-
to beholde. Than the poore cosa-
shall be more allowed than the palays
gylded with golde. Than shal mo-
helpe a constaunte pacience / than all
worldly power and rychesse. Than shal
the obedyence be exalted more bygh-
thal worldly wysdome and polycyes/
than shall a good clene consciencie
ke vs more gladsome and mery / than
counyng of all phyllophrye. Than
displynge of worldly goodes shal be
more of valure / than all worldly rychesse
and treasure. Than shalte thou haue mo-
comforste for thy deuoute prayeng / tha-
n al thy delicate fedynge. Than shalte
you also ioy more for thy scylence ke-
nyng / than for thy longe talkyng and
angelyng. Than good dedes shal plen-
ously be rewarded / and fayre wordes
shal lytel be regarded. Than shal it plea-
more a straute ilke and harde penaunce
than all worldly delectacion & plea-
sure. Lerne nowe therfore to suffre the
mall trybulacyons here in this worlde/
that thou mayst than be delyuered from
the greater there ordeyned for synne.

Fyrste

.1111. The fyfthe

Pyre prone here what thou mayst suffre
hereafter / and if thou mayste nat nowe
suffre so lytel a Payne / howe shal he thou
than suffre the euerlastyng tormentes /
and if nowe so lytell a passyon make the
impacient / what shall than do the intolle
table fyre of purgatory or of hell. Thou
mayste nat haue two heuens / that is to
saye to ioy here and to haue delectacion
here / and after to ioy also with Chrys in
heuen. More ouer if thou haddest lyued
alway unto this daye in honours and in
fleschly delectacions / what shulde it pro
fite the nowe if thou shuldest this present
instant departe the wold. Therefore al
thyng is vanitie / but to loue god and to
serue hym / he that louer god with all
his herte / dredeth neyther dethe / tourment
iugement / ne helle / for a perfite loue ma
keth a sure passage to god / but if a man
yet delitereth in synne / it is no meuyile
though he dredeth bothe dethe and helle.
And though such a dredde be but a thral
dredde / yet neverthelesse it is good that if
the loue of god withdrawe vs nat frome
synne / that yet the dredde of hell constraine
vs thereto / he that setteth aparte the dred
de of god / may nat longe stande in the sta
te of grace / but soone shall he renne in to
the

boke. fol. xxxv. fo. xxiv.

The knave of the fende and lightly shal hym therwith be deceyued.

Concerning the fernent amendyng of all oure lyfe/and that we shal specially take heede of our owne soule helth before al other. The xxv. chapt.

Myth sonne/ be wakynge & diligent in the seruyce of god/and thinke ofte wherfore thou arte come / & why thou hast forsaken the worlde/ was it nat that thou shuldest lyue to god and be made a spūal man? yes truely . Therfore styrre thy self to yflection/ for in shorte tyme thou shalte receyue the ful rewarde of all thy laboures / and so theusforthe shal never come to the sorowe nor drede/ thy labour shalbe lytel and shorte/ & thou shalte receyue therfore agayne euerlastynge rest and comforde/ if thou abide saythfull and feruent in good dedes/ withoute doute our lord wyl be saythful and liberal to the in his rewardes. Thou shalte alway hane a good trust that thou shalte come to the palme of vycory/ but thou shalte nat see the in a ful sykernes therof least hapely thou ware dull and proude in verte. A certayne person whiche ofte imita.

Rymes

The fyfte

ymes douted wheder he were i the state
of grace or nat / on a tyme . fell prostrate
in the churche / and layde thus . O that
I myght knowe wheder I shulde perse-
uer in vertue to the ende of my lyfe . And
anone he herde inwardly in his soule the
answere of our lord sayeng . what wol-
dest thou do if thou knewest thou shul-
dest persecut / do nowe as thou woldest
do than and thou shalte be sauft / and so
anone he was conforted and comyted hi-
selfe holly to the wyll of god and all his
doutffulnessesse cessed / and never after wol-
de he curiously serche to knowe what
shulde become of hym / but rather he sus-
piced to knowe what was the wyll of god
anenst hym / and howe he myght begyn
and ende all his dedes that he shulde do/
to the pleasure of god and to his honour
Trust i god and do good dedes sayth the
prophete Davyd / inhabite the erthe / and
thou shalte be fedde with the richesse of
thy good dedes . But one thynge wdra-
weth many fro profitunge in vertue and
from amcudement of lyfe / that is an hor-
tour and a false worldly drede / that they
may nat abyde the paynes & laboure that
is nedefull for the gettyng therof . Ther-
fore they shall most profite in vertue be-
fore

For all other that enforcs the selfe mightly
to ouercome tho thinges that be most
gretuous and most contrarious to the. for
why a man profiteth there most / & ther
wynneth most grace where he most ouer-
cometh hym selfe / & wherin he most mor-
tifieth his body to the soule . But all me
haue nat in lyke moche to mortify & ouer-
come / soz some haue mo passions thā so-
me haue . Neuertheles a seruent louer of
god / though he haue more gretter passi-
ons than other / yet shall he be stronger
to profite in vertue / than another that is
better manered & that hath fewer passi-
ons / but he is leſſe seruent to vertue .

Tibō thyngs helpe a man moche to ame-
dement of lyfe / that is a myghtye wdra-
wyng of hym self fro tho thiges that the
body most enclyneth him to / and a seruēt
labour for such vertues as he hath most
nede of . Study also to ouercome in thy
selfe / tho thiges that most mislyke the in
other men / and take alway some speciaſſ
proſiſte in every place where ſo euer thou
become / as þy thou ſe any good exam-
ple / enforce the to folowe it / and if thou
ſe any yuell example looke thou eschewe
it / as thy eye conſidereth the workes of
other / right ſo and in the ſame wyſe / thy

The fyrete

workes be considred of other. O how ioyous and how delectable is it to se religi-
ous men devout and fervent in the loue
of god/ well manered and well taught in
goostly lernyng / & on the contrariwise
howe heuy & sorrowfull is it to se the lyue
iordanatly/nat vsyngh tho thynges that
they haue chosen & taken them so. Also
howe inconuenient a thyng is it a man to
be negligent in the purpose of his fyre
callyng/ & to sette his mynde to thynges
that be nat comyted to hym. Whiche oþer
therfore on the purpose that thou hast
taken/ and set before the eye of thy loule
the mynde of Christes passion/ & if thou
be holde well & diligently his blessed lyfe
thou mayste well be ashamed that thou
hast no more conformed the to hym than
thou hast done. He that wyll inwardly &
devoutly exercise hym selfe in the moost
blessed lyfes passion of oure lord Iesu
Christ/ shall synde therin plenteously all
that is necessary for him/ so that he shall
nat nede to seke any thyng without hym.
O/ if Iesu crucified were ofte in our her-
tes & in our remembrance/ we shulde lone
be lerned in all thynges that be necessa-
ry for vs. A good religious man that is
scrivent in his religion taketh all thynges
well/

well / & dothe gladly all that he is comand
ded to do . But a religioun person that is
negligent & slouthful hath trouble vpon
trouble / & suffreth great anguylshe & pay
ne on every syde / for he lacketh the trewe
inwarde confort / & to leke the outwarde
confort he is prohibited . Therfore a reli
gioun person that lyueth without disci
pline is lyke to fall to great ruyne . Also
he that in religion seeketh to haue lyber
tie and releasyng of his duety / shall al
way be in anguylshe and sorowe / for one
thyng or other shal euer displease hym .
Therfore take hede how other religious
persons do that be ryght straptly kepte
vnder the rules of theyz religion . They
go seldom forthe / they lyue hardly / they
ete poorely / and be clothed grossely / they
labour moche / speke lytel / watche longe/
ryse erly / make longe prayars / recde ofte / &
kepe them selfe alwaye in somc holsome
doctrine . Beholde the Charrusiences &
the Lystcur and many other Monkes / &
Ruinnes of dyuers religioun / howe they
rise every night to serue oure lorde . And
therfore it were great shame to the that
thou shuldest ware slowe and dulle in so
holyn a werke / where so many laude and
praye se our lorde . O howe ioyous a lyfe

f. viij. were

The fyrete

were it if we shulde nothyng els do/but
with herte & mouth continually to pray-
se our lordc / nowe truely if we shulde ne-
uer nedc to eate / drynke/ ne slepe/but that
we might alway laude hym and onely ta-
ke hede to spirituall studyes / than were
we moche more happy and blesyd than
we are now/whan we are bounden of ne-
cessarie to serue the body. O wolde to god
that these bodily necessities were turned
in to spiritual refectiōns/which alas/for
soz we we taste but seldomē/whan a man
is comen to that pfectiōn that he seketh
nat his consolation in any creature / tha
begynneth god fyrest to sauē swete unto
hym/and than he shall be contended with
every thynge that cometh be it lykyng or
mystykyng. And than he shal nat be glad
for no wōrldly pfitē be it never so great/
ne soz for the wantyng of it/for he hath
set hym selfe and stablyshed hym selfe
holly in god/the whiche is to hym all in
al/to whom nothyng peryssheth nor dys-
eth/but al thinge lyueth to hym and ser-
ueth hym w/out ceastyng after his byd-
dynge. In every thynge remembre the
ende and that tyme loste can nat be cal-
led agayne / without laboure and dyly-
gence thou halte never gete vctue. If thou

boke.

fol. xxv.

thou begyn to be negligent thou begyn-
nes to be feble and weyke but if thou ap-
plye the to feruoure thou shalte fynde
gret helpe of god & for the loue of ver-
tue thou shalte fynde lesse payne in al thy
labours than thou dydbest fynde he that
is feruent and louyng/ is alwaye quicke
and redy to al thinges that be of god and
to his honoure. It is more laboure to re-
lyst vycses & passyons/ than it is to swyn-
ke and swete in bodyly laboures / and he
that wyll nat flee small synnes / shall by
lytel and lytell fall in to a greater. Thou
shalt alway be glad at night whan thou
haste spente the daye before frutefully.
Take hede to thy selfe and styre thy selfe
alway to deuocyon/ admonysche thy selfe
and what so euer thou do of other forget
nat thy selfe/ & so moche shalte thou vro-
fyte in vertue as thou canste breke thyne
owne wyl and folowe the wyl of god.

Thus endeth the fyfth boke. And here
after foloweth the seconde.

Conwarde conuersacyon.

The fyfth chapitre.

The

The seconde



He kyngdome of god is in you sayth Christ our sa
uyour. Turne therfore w al thy herte to god & for
sake this wretched worlde/and thy soule shal finde
great inwardre rest/learn to
disspise outwardre thynges and gyue thy
selfe to inwardre thinges and thou shalte
se the kyngdome of god come i to thy sou
le. The kyngdom of god is peas and ioy
in the holy goste/that is nat graunted to
wycked people/our lord Iesu Crist wyl
come to the and wyl shewe to the his con
solaciōs/if thou wyl make ready for hym
withinforthe a dwellynge place/& all that
he desyreteth in the is withinforthe/ & there
is his pleasure to be. There is bytwene
almighty god and a deuoure soule many
gostly visitinges/swete inwardre speking/
great giftes of grace/many cōsolacions/
muche heuenly peas and wonderous fa
miliarite of the blesyd presence of god.
Therefore thou saychfull soule prepayre
thy herte to Crist thy spouse/that he may
come to the and dwell in the/ for he sayth
him selfe/who so loueth me shal kepe my
cōmaundement. And my father and I s
the holy gospell come to hym/and we
shall

Shal make in hym oure dwellynge place/
gyue therfore to Crist fer ente in to thy
herce/ and kepe out all thynges that let-
teth his ente / and whan thou hast hym
thou art riche ynough/ and he onely shal
suffysse to the/and than he shal be thy pro-
uyder and defender and thy faychful hel-
per in euery uecessarie / so that thou shalt
nat nedde to put thy trust in any other wi-
out hym/man is soone chaunged & lightly
falleth awaie/but Crist abydeth for
cuer and standeth strongly with his lo-
uer vnto the ende. There is no great trust
to be put in man that is but mortall and
fayle /though he be right moche profys-
table and also moche beloued vnto the/
ne any great heuynes to be take/though
he somtyme turne and be against the/for
they that this day be with the/to morow
maye happen to be agyinst the/& may ofte
turne as dothe the wynde. Put thy full
trust therfore in god/and let hym be thy
loue and dredc aboue all thinges/ and he
wyll answere for the & wyll do for the in
al thinges as shal be most nedeful & most
expedient for the. Thou hast here no pla-
ce of longe abydynge / for where so cuer
thou become thou arte but a straunger
and a pilgryme & never shalte thou fynde
perlyce

The seconde

perfyte restetyll thou be fully onyed to
god / why doste thou loke to haue reste
here syth this is nat thy restynge place/
thy full reste muste be in heuenly thynges/
and all ertheley thynges thou muste
 beholde as thynges transitory and shor-
tely passyng awaye / and be well ware
 thou cleue nat ouer moche to them / lesse
 thou be taken with loue of them / and in
the ende peryshe therby. Let thy thou-
gght be alwaye upwarde to god / and dy-
recte thy prayers to Chryſt contynually/
yl thou maye nat for frayltye of thy ſelue
alwaye occupye thy mynde in contempla-
cyon of the godhede / be than occupied
with mynde of his passyon / & in his bles-
syd woundes make the a dwellynge pla-
ce / and yf thou flee devoutly to the woun-
de of Chryſtes syde and to the markes of
his passyon thou ſhalte fele great com-
forre in every trouble / & ſhalte lytel force
thoughe thou be openly dyspyſed in the
worlde / and what puel wordes ſo euer be
spoken of the they ſhall lytel greue the.
Our mayster Chryſt was diſpiled in the
worlde of all men / and in his moſte uede
was forſaken of his acquayntaunce and
frendes / and leſte among ſhames and re-
bukes . He wolde ſuffre wronges and be
nought

boke.

Fo. xxxvij.

nought set by of the worlde/and we wyl
nat that any person do vs wronge we dis-
praye our dedes. Chryste had many ad-
uersaries and backbyters/ and we wolde
haue all to be our frendes and louers.

Howe shulde thy pacience be crowned in
heuen/ if no aduersarie shulde befall to the
in erthe/ if thou wylte suffre none aduer-
sarie / howe mayste thou be the frende of
Chryste / it behoueth the to suffre with
Chryst & for Chryst / if thou wylt reigne
with Christ. Truly if thou haddest ones
entred in to the blody woundes of Jesu
and haddest therc tasted a lytel of his lo-
ue/ thou shuldest lytell care for lykynges
or mylykynges of the worlde / but thou
shuldest rather haue gret ioy whā wron-
ges and reproves were done vnto the/ for
perfyte loue of god maketh a man perfy-
ctly to dispise hym selfe. The true inwar-
de loue of god that is fre feo all mordry-
nate affectyons/maye anoue turne hym
selfe freely to god / and lyftc hym selfe vp
in spyryte in contemplacion/and frute-
fully reste hym in Chryste. Also he vnto
whome all thynges be esteemed as they
be / and nat as they be taken and thou-
ghte to be of worldely people / is very
wysc/and is rather taughte of god than
of

The seconde

of man. And he that can inwardly lyste
his mynde bwarde to god / and can lytel
regarde outwarde thinges / nedeth nat to
seke for time or place to go to prayers or
to do other good dedes or vertuous occu-
pacion. For the gostly man maye soone
gather hym selfe togyther and syre his
mynde in god / for he never suffreth it to
be fully occupied in outwarde thynges.
And therfore his outwarde labours and
his worldely occupacions necessarie for
the tyme hyndre hym nat but lytell / for
as they come so he applieth hym selfe to
them / & referrcth them alway to the wyl
of god. More ouer a man that is wel or-
dred in his soule / forseth lytel the vny-
de demeanur of worldelye people / ne yet
theyz proude behauoure. As moche as a
man loueth any worldly thyng more tha
it shulde be byloued / so moche his mynde
is hyndred & letted for the true ordynate
toue that he shulde haue to god / yf thou
were well purged fro al inordynate af-
feccions / than what so ever shulde befall
to the shulde turne to thy gostly protec^te
and to the great encreasynge of grace and
vertue in thy soule / but the cause why so
many thynges displease the and trouble
theis for thou arte nat yet perfyctly deed
to

boke.

Fo. xxxiv.

to the w^rolde / ne thou arte nat yet fullp
seuered fro the loue of ershely thynges/
& nothyngc so moche desouleth the soule
as an vnclene loue to creatures / if thou
forsake to be comforted by w^rorldly thyn-
ges outwardly / thou mayst beholde more
perfityly hevenly thinges / and thou shalt
chau syng contynually laudes and pray-
inges to hym with great ioy & inwardc
gladnes of heire. The which graunt the
and me the blesyd Trinitie. Amcn.

Cof meks knowyng of our owne
defautes. The seconde chapi.

Begarde nat moche who is with
the hor who is agaynsie the / but
be this thy greatest stude / that
god may be with the in every thinge that
thou dost / haue a good consciente and he
shal well defende the / and who so ever he
wyl helpe and defende there may no ma-
lyce hyndre ne greue / if thou can be styll
and suffre a whyle / thou shalte withoute
doute se the helpe of god come in thy ne-
de / he knoweth the tyme and place howe
to delyuer the / and therfore thou must re-
signe thy selfe holly to hym. It persey-
neth to hym to helpe and to delyuer fro
all

The seconde

all confusion. Neuerthelesse it is ofte tymes moche profitable to vs for the more suret keyng of mkenes/that other men knowe oure defautes and reproue vs of them. whan a man meketh hym selfe for his offences / he lyghtly pleasereth other & lyghtly reconcyleth hym selfe to thē that he hath offended. The meke man almyghty god defendeth and comforteth/ to hym he enclyneth hym selfe and sendeth hym great plentie of his grace/to hym also he sheweth his secretes & louyngly he draweth hym to hym/ & after his oppressing he liftest hym vp to glory. The meke man whan he hath suffred cōfusion & reproesse/ is in good peace / for he trusteth in god & nat in the world. Moresure if thou wile come to the hyghnes of perfectyon/ thyne nat thy selfe to haue any thyng proffyed in vertue/tyll thou can sele mekely in thy herte that thou hast lesse mkenes and lesse vertue than any other hath.

Howe good it is for a man
to be peacfull.

The. viii. chapitte.

Fyrd

voke.

fo. xxxix.

Ereste put thy selfe in peace /
and than thou mayste the bet-
ter pacyfye other / a peassfull
man and a pacient man pro-
fyteth moore to hym selfe / and to other
also / than a man well lerned that is vn-
peassfull. A man that is passyonate tur-
neth oftimes good in to yuel & lightly by-
leueneth the worse parte. But a good peas-
full man turneth al thing to the best / and
hath susppcion to no man / but he that is
nat contene is oft troubled with many sus-
picious & neyther is he quyet hym selfe /
nor yet suffreth he other for to be quyer /
he speketh ofte tymes that he shulde nat
speke / & he omyttereth to speke that were
more expedient to be spoken / he consyde-
reth greatly what other be bounden to do /
but to that that he is bounden to hym self
he is ful negligent / haue therfore syz sic a
zele and a respecte to thy selfe & to thyne
owne soule / & than thou mayste the more
rightwysely & with the more due ordre of
charitie haue zele vpon thy neyghbours.
Thou art auone redy to excuse thyne ow-
ne defautes / but thou wylte nat here the
excuses of thy bretherne. Truely it were
more charytalbe and more profitalbe to
the that thou shuldest accuse thy selfe /
and

The seconde

and excuse thy brother/ for if thou wylt
be boorne/bere other / beholde howe faire
thou arte yet fro perfite mekenesse & cha-
ritie/whiche can nat be angry with none
but with them selfe. It is no great thing
to be wel conuersaunt with good men &
with tractable men / for that naturally
pleaseth al people/and every man gladly
hath peas with them & most louerh them
that folowe their appetyte / but to lyue
peasible with euyl men & with frowarde
men that lacke good maners & be vnaus-
ght/and that be also contrarious vnto vs/
is a great grace and a manly dede & mos-
che to be praysed / for it can nat be done/
but throughe great godly strength. So-
me persons can be quiet them selfe & also
can lyue quyctly with other / & some can
nat be quyet them self/ne yet suffre other
to be quyet/they be greuous to other/but
they be more greuous to them selfe. And
some can kepe them selfe in good peas/ &
can also bryngē other to lyue in peas / &
nuerthelesse all our peas whyles we be
in this mortal lyfe/ standeth more in me-
ke suffryngē of troubles and of thynges
that be contrarious vnto vs/than in the
nat felyngē of them. For no man may ly-
ue here without some trouble. And there-
fore

for he that can best suffre shal haue most
peas / and is the very true ouercomer of
hym self / the lordc of the woldc / the fren
de of Cryst / & the true enbertyourc of the
kyngdome of heuen.

COf a pure mynde and a symple
entente. The. iiiij. chapitre.

On is borne up fro erthly thyn-
ges w̄ two wyngz / that is to say /
with playnnes & cleenes / playn-
nesse is in the entente / and cleanness is in
the loue / the good true and playne entent
loketh towarde god / but the cleare loue ta-
keth assay and rafter his swernesse . If
thou be fre from all mordynat loue there
shall no good dede hyndre the / but that
thou shalte therwith euercease in the way
of perfection . If thou entende wel & sche
nothyng but god / & the profite of thyne
owne soule and of thy neyghbours / thou
shalt haue great inwardel libertie of myn-
de . And if thy herte be strayte w̄ god / tha
every creature shall be to the a myroure
of lyfe and a booke of holy doctryne / for
there is no creature so lytell ne so byle /
but that it sheweth and representeth the
goodnesse of god . Also if thou were with
Imita. , B inforþ

The seconde

inforthe in thy soule pure and cleene / thou
shuldest than without letting take al thi-
ges to the best . A cleene herte perseth both
heuen and hell . Suche as a man is i his
conscience inwardly / suche he sheweth to
be by his outwarde couersation / if there
be any true ioye i this worlde / that hath
a man of a cleene conscience . And if there
be any where tribulation or aguishe / an
yuell conscience knoweth it best / Also as
iron put i to the fyre is tenued fro ruste /
and is made all cleene and pure / right so
a man turning hym selfe holly to god is
purged fro slouthfulnesse and sodaynly
is chaunged in to a newe man . whan a
man begynneth to were dulle and slowe
to godly busynesse / than a lytell labour
feareth hym greatly / and than he taketh
gladly outwarde comfortes of the world
and of the fleshe / but whā he begynneth
perfectly to ouercome hym selfe / and to
walke strongely in the way of god / than
he regardeth tho labours but lytell / that
before he thought were right greevous /
and as importable vnto hym .

C Of the knowyng of our selfe.

The. v. chap.

we may

boke.

Fo. xl.

We maye nat truste moche in
our selfene in our owne wyt
for olte tymes throughe ourc
presumpcyon we lache grace
and right lytell lyght of true
vnderstandingyng is in vs / and that we ha-
ue many cymes we leise through our ne-
gligence / and yet we se nat ne we wyl nat
se howe blypnde we are. Oste tymes we do
yuell / and in defensye therof we do moche
worse / and somtyme we be moued with
passyon & we wene it be of a zele to god /
we can quone repreue small defautes in
our neyghbours / but our owne defautes
that be moche greater we wyl nat se / we
sele alone and pondre greatly what we
suffre other / but what oþer suffre of
vs we wyl nat consyder / but he that holde
wel and rightwysely iuge his owne de-
fautes shulde nat so rigourously iuge the
defautes of his neyghbours. A man that
is inwardly turned to god taketh hede of
 hym selfe before all other / and he that
can well take hede of hym selfe / can lys-
ghely be syll of other menues dedes.
Thou shalce never be an inwardre man
and a deuoute folower of Chrysie / but
thou can kepe the fro meddelyngc of oþer
menues dedes and can specyally take

B. ii. hede

The seconde

hede of thyne owne. If thou take hede
holly to god and to thy selfe/ thy defauers
that thou seest in other shall lytell moue
the. where arte thou whan thou arte nat
present to thy selfe/ and whan thou haste
all renne aboute and moche hestate con-
sidered other mennes workes / what haste
thou profited therby if thou haue forgo-
ten thy selfe/ if thou wylte therfore haue
peas in thy soule and be perfyctely onyed
to god in blesyd loue/ set a parte al other
mennes dedes and only set thy selfe and
thyne owne dedes before the eye of thy
soule / and that thou seest amyse in the/
shortely reforme it. Thou shalte moche
profite in grace if thou kepe the fre fro al
temporal cures/ & it shal hyndre the great-
ly if thou set price by any temporal thin-
ges. Therfore let nothyng be in thy sy-
ght hyghe/nothyng great/nothyng ly-
kyng ne acceptable to the / but it be pu-
relly god or of god. Thinke al comfortes
vayne that come to the by any creature/
he that louereth god and his owne soule
for god/dispiseth all other loue for he ses
erly wel that god alone whiche is eternal
& incomprehensible/ and that fulfylleth
all thinges with his goodnes / is the hole
solace & comfort of the soule/ and that he
is.

boke.

fo. xliij.

is the very true gladnesse of herte & none
other but only he.

COf the gladnesse of a cleue conscience.
The. viij. chapitre.

The glory of a good man is the wyt
nesse of god that he hath a good con-
science/hauie therfore a good conscience
and thou shalte alway haue gladnesse.
A good conscience may bere many wron-
ges and is ever mery and glad in adver-
sities/but an puell conscience is alwaye
fcreful and vnquiet. Thou shalte rest the
swetely and blessedly if thyne owne hert
repose the nat. Be never glad but whā
thou hast done wel. yuell men haue never
perfite gladnesse ne they sele no inward
peas/for our lord sayth there is no peas
to wicked people/and thoughē they saye
we be in good peas there shal no yuel co-
me to vs/lo who maye greue vs or hurte
vs/theyl cue the nat for sodcynly the wrath
of god shal fal vpon them but they amen-
de/and althat they haue done shal turne
to nought/and that they wolde haue do-
ne shal be budone. It is no greuous thin-
ge to a feruent louer of god to ioy in tri-
bulacion / for all his ioy & glory is to ioy

B. iiij.

in

112.02 The second c. adad
in the crosse of our lord Iesu Christ. It
is a shorte glorie that is gyuen by man
and comonly some heuynesse foloweth
shortely after. The ioye and gladnesse of
good men is in their owne conscience / and
the ioye of rightwysmen is in god / and
of god / and their ioye is in vertue and in
good lyfe / he that desirereth the very ioyce
ioye that is euerlastynge / setteth lytell pa-
ce by temporall ioye / and he that leketh
any worldly ioy or dothe nat in his verte
fully dyspyse it / sheweth hym selfe open-
ly to loue but lytel the ioye of heuen. He
hath great tranquilitie and peace of herte
that neyther regardeth prayses ne dys-
prayses / and he shall soone be pacifyed &
contente / that hath a good conscience.
Thou arte nat the better / for thou arte
prayzed / ne the worse for thou arte dys-
prayzed / for as thou arte thon arte and
what so ever be sayd of the thou arte no
better than almyghty god whiche is the
scrutcher of mannes herte wyl mynes the
to be / if thou beholde wyl what thou arte
swardly thou shalt nat care moche what
the worlde speketh of the outwardes / gan
setch the face but god beholder thy herte /
man beholde the dede / but god behol-
de the entente of the dede. It is a great
token

boke.
token of a meke herte / a man euer to do
wel and yet to thynke hym selfe to haue
done but lytell. And it is a great sygne
of cleuncesse of lyfe & of an inwardre trusse
in god/whan a man taketh nat his com-
forre of any creature/whan a man leketh
no outwardre wytnes for hym selfe it ap-
pereth that he hath holly cōmytted hym
selfe to god. Also after the wordes of
saynt paulc he that commendeth hym
selfe is nat iustifyed / but he whome god
commendeth/and he that hath his my-
nde alway lyfte vp to god/and is nat bound-
en with any inordinate affectyon with-
outforthe / is in the degré and the lili state
of a holly and a blesseyd man.

COf the loue of Iesu aboue all
things. The. viij. chapitre.

Blessyd is he that know-
eth howe goad it is to lou-
ue Iesu / and for his sake
to blysse hym selfe. It
behoueth the louer of Ie-
su to forlake all other lou-
ue belynde hym/ for he wyl
be loued onely aboue all other. The loue of



The seconde
of creatures is deceyuable and saylyngc/
but the loue of Jesu is saythfull and al-
wayes abydyngc/ he that cleueth to any
creature muste of necessytic sayle as do-
th the creature / but he that cleueth aby-
dyngly to Ihesu shall be made stalle in
hym for euer. Loue hym therfore & holde
hym thy frende/for whan al other forsa-
ke the/ he wyll nat forsake the/ne suffre
the finally to perisshē. Thou must of ne-
cessytic be departed fro thy frendes and
from al mannes company whether thou
wylte or nat / and therfore kepc the with
thy lorde Iesu lyuyuge and dyngc and
comyt the to his fidelite/and he wyll be
with the and helpe the whan al other for-
sake the. Thy byloued is of suchē na-
ture that he wyl nat admyst any other loue/
for he wyll haue alone ly the loue of
thy herte and wyl syc therin as a kyngc
in his pper throne. If thou couldest wel
auoyde from the the loue of creatures/ he
wolde alwaye abyde with the and never
wolde he forsake the. Thou shalre in ma-
ner finde it al as lost what so euer trusshē
thou hast put in any maner of thing besi-
de Iesu/put nat thy trust therfore to such
thunge as is nat but a quayl ful of wynde
or as a holowe syche whiche is nat able

to

to susteyne the he to helpe the/but in thy
most nede wyl deceyue the/for man is but
as hay/and al his glory is as a floure in
the felde/which soodeynly wancketh & si-
derh away. If thou take hede only to the
outwarde apparaunce thou halte soone
be deceyued/and if thou seke thy comfort
in any thing but in Jesu/thou halte sele
therby great spiritual losse. But if thou
seke in al thynges thy lorde Jesu/ thou
halte truly synde thy lorde Jesu/and ys
thou seke thy selfe thou halte synde thy
selfe/but that halbe to thyngowne great
losse/for truly a man is mox grecuous &
more hurtful to hym selfe/if he seke nat
his lorde Jesu/than is al the worlde/and
more than al his aduersaries may be.

C Of the familiar frenship of Jesu

The. viij. chapitre.



Han our lorde Jesu is plement
al thyng is lykyng/& no thin-
ge remeth hard to do for his
loue/but whan he is absent/
al thyng that is done for his
loue is paynful & harde. whan Jesu spe-
keth nat to the soule there is no faithful
cōsolacion/but if he speke but one worde
onely/

The seconde

onely / the soule feleth great inwardc con-
forre. Dyd nat Mary Magdaleyne ryse
soone fro wepyng whan Martha shew-
ed her that her mayster Chrysste was
nygh and called her ? yes truely . O that
is an happy houre whan Iesus calleth vs
fro wepyng to ioye of sprite. Remembre
howe drie and howe vndeouit thou art
without Iesu / and howe unwyse / howe
wayte / and howe vncounyng thou art
whan thou desyretest any thyng belyde Je-
su . Trewly that desyre is more hurtfull
to the / than if thou haddest loste all the
worlde . what may this worlde gyue the
but through the helpe of Iesu ? To be
without Iesu is a payne of helle . And
to be with Iesu is a plesaunt paradyse .
If Iesu be with the / there maye no enc-
mye greue the / and he that syndeth Iesu
syndeth a great treasure / that is bettre a-
boute all other treasures / & he that lesyth
Iesu lesyth very moch / & more thā al the
worlde . He is most poore that lyuereth
out Iesu / and he is moost riche that is
with Iesu . It is great connyngge to be
well conuersaunt with Iesu / and to keve
 hym is right great wylsdome . Be meke
and peacfull and Iesu shall be with the /
Be deuout and quiete / and Iesu wyll a-

bydc

byde with the. Thou mayste anone dry-
ue aware thy lorde Jesu and icle his gra-
ce / ys thou apply thy selfe to outward
thynges / and if through neglygence of
thy selfe thou lese hym / what frede shalt
thou than haue ? without a frende thou
mayste nat longe endure / and if Jesu be
nat thy frende most before al other / thou
shalte be very heuy and desolate / and be
leste without all perlyte frendshyp / and
therfore thou dost nat wisely if thou trust
or rope in any other thyng / belyde hym /
we shulde rather chelose to haue all the
worlde agapnise vs than to offend god /
and therfore of all that be to the lufe and
dcre let thy lorde Ihesu be to the mooste
leste and dcre and molte spccially belo-
ued to the aboue al order / and let al other
be beloued for hym and he onely for hym
selfe / Jesu is onely to be beloued for him
selfe / for he onely is prouid good and
saythfull before al other frendes / in hym
and for hym bathe enemys and frendes
are to be beloued / and before al thynges
we ought mekely with all bylygence to
praye vnto hym that he maye be beloued
and honoured of all his creatures. (2)
Never couert to be singulerly loued nor
singulerly comended / for that belongeth
onely

The seconde

onely to god/which hath none lyke hym/ and desire nat that any thyng be occupied with the in thy heert/ ne that thou be occupied w loue of any creature / but that thy lorde Jesu may be in the and in every good man & woman . Be pure and cleane withisforth without lettynge of any creature as nigh as thou can/ for it beho ueth the to haue a right cleane and a pure herte to Jesu / yf thou wylte knowe & sele how swete he is / & verily thou mayst nat come to that puritie / but thou be preuened & drawnen through his grace / & that all other thynges set aparte/ thou be inwardly knyt & oned to him/ wha the gracie of god cometh to a man/ than is he made mighty and stonge to do every thyng that belougeth to vertue . & whan gracie withdraweth/ tha is he made weake and feble to do any good dede / & is in maner as he were leste onely to paynes & punishments / And if it happen so with the/ yet dispeire nat overmoch therfore/ nor leue nat thy good dedes vndone/but stande alway stongly after the wyll of god / and tuncle al thynges that shal come to the to the laude & prayslinges of his name / for after wynter cometh somer/ and after the night cometh the day / and after a great tempest

tempest sheweth agayne ryght clere and
plaunt wether.

C Of the wantynge of all solace
and confort. The. ix. cha.

Si no great thing to despise mannes comforde whan
the comforde of god is present/but it is a great thyng
and that a ryght greate
thing a man to be so strou-
ge in spirite that he maye
dere the wantynge of them bothe/ and for
the loue of god and to his honour to ha-
ue a redy wyl to bere as it were a desola-
tion of spirite/ and yet in norginge to see
he hym selfe ne his owne merites / what
profe of vertue is it if a man be myghte & de-
uoute in god whan grace cometh and vis-
siteth the soule/ for that houre is desired
of every creature / he rydeth ryght safelly
whom the grace of god breteth and sup-
porteth / & what metuayle is it ys be felde
no burden that is borne vp by hym that
is almyghty and that is ledde by the so-
uertayne guyde that is god hym selfe/we
be alwaye glad to have solace and con-
solacion but we wolde haue no tribula-
cion/me we wyll nat lightly cast from vs
the

The seconde
the false loue of oure selfe. The blisseyd
martyr saynt Laurence through the loue of god myghtely ouercame the loue of
the worlde & of hym selfe / for he despised
al that was lykynge and delectable in the
worlde / & Sintus the pope whom he most
loued for the loue of god he suffred mchely
to be taken from hym / and so through
the loue of god he ouercame the loue of
man / and for mannes comforste he chose
rather to folowe the wyll of god / do thou
in lyke wyle & lette to forslake some necel-
sarie & some welbeloued frende for the loue of god / & take it nat greuously whan
thou arte lefte or forslaken of thy frende/
for of necessitie it behoueth worldly fren-
des to be disseuered . It behoueth a man
to fight longe & myghtely to stryue with
him self or that he shal lette fully to ouer-
come hym selfe / and or that he shal frely &
redyly set all his despyses in god. whan a
man loueth hym selfe & moche trusteth
to hym selfe / he falleth anone to mannes
comfortes / but the very true loue of Crist
& the diligent folower of vertue falleth
nat so lightly to them ne sekerh nat mo-
che suche sensible swetnes ne suche bodily
delites / but rather is glad to suffre great
hard labours and paynes for the loue of
Crist.

and w^t f^t hat b^r

boke.

Fo. xlvij.

Cryste. Neuerthelesse whan godly comforde is sent to the of god take it mekely and gyue thankynge mekely for it / but knowe it for certayn that it is of the great goodnes of god that sendeth it to thes & nat of thy deseruyng / & loke thou be nat lyfte vp therfore in to pypde / ne that thou joye nat morche therof ne presume nat vapnly therin / but rather that thou be the more mcke for so noble a gyfte / & the more ware and the more fereful in all thy werk; for that time wyl passe aways and the tyme of temptacyon wyl shortly folow after. whan comforde is withdrawen dispayre nat therfore / but mekely and paciently abide the visitacion of god / for he is able & of power to gyue the more grace and more gostely comforde than thou haddeſt fyſt. Huche alteracion of grace is no newe thinge / ne no ſtraunge thinge to them that haue had experyence in the waye of god / for in great sayntes and in holy prophetes was many tymes founſ de lyke alteracyon / wherfore the propheete Dauid saythe. (Ego dixi in abundancia mea non mouebor in eternum.) that is to ſaye / whan Dauid had abundance of gostely comforde he ſayde to oure lord / that he truſted he shulde never

The seconde
neuer be remoued fro suche comfort/ but
after whan grace withdrew he sayd.
(Queristi faciem tuam a me et factus sum
conturbatus.) that is. O lorde thou hast
withdrawen thy gostly confortes fro me
and I am leste in great trouble and heuy-
nesse/ and yet neuerthelesse he dispayred
nat therfore/ but prayed hertely vnto our
lorde and sayd. (Ad te domine clamabo &
ad deum meū deprecabor.) that is to say.
I shal busily crye to the lorde/ and I shal
mekely pray to the for grace & conforte.
And anone he had the effecte of his pray-
ers as he wytnesseth hym selfe layenge
thus. (Audiuit dominus et misertus est
mei dominus factus est adiutor meus.)
that is to saye. Our lorde hath herde my
prayer/ & hath had mercy vpon me & hath
nowe agayne sent me his helpe and gost-
ly conforte. And therfore he sayth after-
wardes/ lorde thou hast turned my sorowe
to ioye/ and thou hast belapped me with
heuenly gladnesse / and if almyghty god
hathe thus done with holy saputes/ it is
nat for vs weyke and feble persons to dis-
payre though we somtyme haue feruour
of sprite and be somtyme leste colde and
boyde of deuotion. The holy gost goeth
cometh after his pleasure/ and therfore the

the holy man Job sayth / lorde thou gra-
ciously bysytest thy louer in the morow-
tide / that is to say / in the tyme of cōfōrte /
and sodainly thou pourest hym / that is
to saye / in withdrawyng suchē cōfortes
from hym / wherin than maye I trust / or
in whom may I haue any cōfidence / but
only in the great endlesse grāce & mercē
of god. Fo; whyp / the cōpany of good me-
ne the felawshyp of deuout bretheren and
faithfull frendes / ne the hauyng of holy
bokes or of deuout treatises / ne yet the he-
ryng of swete songes or of deuout ymp-
unes may lytell aycyle / & bring forthe but
lytel comforde to the soule / whan we are
lefte to our owne fraylīc and pouertye.
And whan we be so lefte / therē is no bet-
ter remedy but patience with a hole re-
signyng of our owne wyl to the wyll of
god. I never founde yet any religiōus
person so p̄fite / but that he had somtyme
absentyng of grace or some mynysshing
offeuoure / and there was never yet any
saynt so hyghly rauylshed / but that he
fyrst or last had some temptation . He is
nat worthy to haue the high gyfte of cō-
templation / that hath nat suffred for god
some tribulatiōn. The temptations go-
ing before / were wont to be a sothfast ro-

Imita.

E

ken

The seconde
ken of heuenly comforde shortly compyng
after. And to them that be founde stable
in their temptationis is promised by our
lorde great consolation / and therfore he
sayth thus. He that ouercometh I shall
gyue hym to eare of the tree of lyfe. He-
uenly cōforte is somtyme gyuen to a man
that he may after be more strunge to suf-
fer aduersities / but after foloweth temp-
tation that he be nat lyfte vp in to pride /
and thynke that he is worthy suchē consol-
lation. The goostly enemy sleper̄ nat-
ne the flesche is nat yet fully mortifyed /
and therfore thou shalte never cesse to p-
payre thy selfe to goostly batayle / for thou
hast euemys on every syde / that euer
wyll be redy to assayle the / and to let thy
good purpose all that they can.

C Of yeldyng thankes to god for
his manys folde graces .

The. r. cha.



By sekest thou rest here / syth
thou art borne to labour / dis-
pose thy selfe to pacience ra-
ther than to comforde / to here
the crosse of penaunce rather
than to haue gladnesse / what temporall
man .

boke.

Fo. clx.

man wolde nat gladly haue spirituell cōfortes if he myght alway kepe them / for spiritual cōfortes excede ferre al worldly delites & al bodily pleasures/for al worldly delytes be eyther soule or vayne / but gosly delites are onely iocunde & honest/ brought forth by vertues & sent of god in to a clene soule. But suche comfortes no man may haue whā he wolde/ for the ty=me of temptation tarieth nat longe. The false libertie of wyl & the ouermoch trust that we haue in oye selfe/be mische cōtra ry to the heuenly visitacions . Our lorde doth wel i sending such cōfortes/ but we do nat wel/whan we yelde nat al the thā=kes therfore to hym agayn. The greatest cause why the giftes of grace may nat ly=ghtly come to vs is for we be bukynde to the gyuer & yelde nat thankes to hym frō whom all goodnes cometh. Grace is al=way gyuen to them that be redy to yelde thankes therfore agayne. And therfore it shal be take from the proude man that is wonte to be gyuen to the meke man/ I wolde none of that cōsolacion that shulde take fro me cōpunction/ne I wolde none of that contemplacion that shulde lyfte my soule in to presumpcyon. Every hy=ghc thyng in syght of man is nat holy/

H.ij. ne

The seconde

ne cuery desire is nat cleue & pure/ ne cu-
ry swete thing is nat good/ne all that is
lefe & derc to man/is nat alway plesaunt
to god . we shall therfore gladly take su-
che gyftes/wherby we shalbe the more re-
dy to forlake our selfe & our owne wyl.
he that knoweth the cōfōrtes that come
through the gifte of grace/ & knoweth al-
so howe sharpe & paynfull the absētynge
of grace is/ shall nat dare thyngke that a-
ny goodnesse cometh of hym selfe/but he
shall opeuly cōfesse/ that of hym selfe he
is poore & naked of all vertue/ yelde ther-
fore to god that is his/ & to thy selfe that
is thyne / that is to sayc / thanke god for
his many folde graces/ & blame thy selfe
for thy offences . Holde in the alwaye a
sure grounde & a sure foudation of meke-
nesse/ & than the highnesse of vertue shal
shortly be gyuen unto the/ for the highe-
towre of vertue may nat long stande/but
it be borne vp with the lowe foundation
of mekenesse . They that be most great in
heuen / be leest in their owne sight / & the
more glorious they be/the meker they ar
in them selfe / full of truthe & of hauenly
ioye / nat desirous of any baynglorie or
praysing of mā . Also they that be ground-
ly stabled & confirmed in god / may in no
wyse

boke.

fo. l.

wylte be lykte vp in to pride / & they that
ascribe all goodnesse to god / seke no glo-
ry ne bayne prayslinges i the worlde / but
they desire onely to ioye & to be glorified
in god / & desire in heit that he may be ho-
noured / lauded / & praysed aboue all thi-
ges / boche in hym selfe & in all his sayn-
tes / & that is alway the thyng that ysite
men most coneyre & most desire to bringe
about / be thou louyng & thākfull to god
for the leest benefite that he gyueth the /
& than thou shalte be the more apte & the
more worthy to receyue of hi more gret-
ter benefites . Thynke the leest gifte that
he gyueth gret / & the most dispisable thi-
ges / take as speciall giftes & as great ro-
kens of loue / for if the dignitie of the gy-
uer be well considred / no gifte that he gy-
ueth shall seeme lytell . It is no lytell thi-
ge that is gyuen of god / for though he se-
de Payne & sorowe / we shulde take them
gladly & thankfullly / for it is for our gos-
tly helth all that he suffreth to come unto
vs . If a man desire to holde the grace of
god / be he kynde and thankfull for suche
grace as he hath receyued / pacient whan
it is withdrawen / pray he deuoutly that
it may shortly come agayne / & than be he
meke & lowe in spirite / that he lese it nat

H. iiij. agayne

The seconde
agayne throughe his presumpcion and
pride of herte.

COf the small nombre of the louers
of the crosse. The. xi. chapitre.



Jesus hathe many louers
of his kyngdom of heuen
but he hath fewe berers of
his crosse/many desire his
consolacion / but fewe de-
sire his tribulacion/he fin-
deth many felowes at eyn
and drinkyng / but he syndeth fewe that
wyll be with hym in his abstynence and
fastyng. Al men wolde ioy with Christ/
but fewe wyl any thing suffre for Christ/
many folowe hym to the brekinge of his
brede for theyz bodyly refection/but fewe
wyll folowe hym to drynke a draught of
the chalyce of his passyon . Many mer-
uayle and honour his myracles /but few
wyll folowe the shame of his crosse and of
his other villanyes/ many loue Jesu as
longe as no aduersitie foloweth to them
and can prayse hym and blesse hym whā
they receyue any benefayte of hym/but if
Jesu a lytell withdrawe hym fro them &
a lytel

a lytel forsaketh them anone they fall to
some great grudgyng v^e to ouer great
detraction or in to open desperation / but
they that loue Jesu purely for hym selfe
and nat for they^r owne profite nor cōmo-
ditie/ they blesse hym as hertely i tempta-
cion and tribulacion & in al other aduer-
sities as they do in ryme of consolacion.
And if he never sent them consolacion/ i/
yet wolde they alway laude hym & pray-
se hym. O howe moche maye the loue of
Jesu do to the helpe of a soule if it be pu-
re and cleane nat myxte with any inordinat
te loue to hym selfe/truely nothyngc mo-
re. May nat they than that euer loke for
worldly comfortes and for worldly cons-
solacions be called worldly marchaun-
tes & worldly louers rather than louers
of god/do they nat openly shewe by their
deedes that they rather loue the selfe thā
god? yes truely. O where may be foun-
den any that wyl serue god frely and pu-
rely without lokynge for some rewarde
for it a gayne. And where may be founde
any so spiritual/that he is clerely delyue-
red and berachte from loue of hym selfe/
and that is truely poore in spirite and is
holly auoyded from loue of creatures.
I trowe none suchē can be founde but
it be

The seconde

if be ferre heus & in ferre countrees / if a
man gyue all his substance for god / yet
he is nought / and if he do great penaunce
for his synnes / yet he is but lytell / and if
he haue great compylge and knowledge /
yet he is ferre from vertue / and if he haue
great vertue and brennyng deuocyon /
yet moche wanteth hym / and that is spe-
cially one thyng / whiche is most necessa-
rie to hym / what is that / that al thynges
forsaken and hym selfe also forsaken / he
go clerely out frome hym selfe and kepe
no thyng to hym selfe of any priuate loue /
and whan he hath done al that he ou-
ght to do / that he sele in hym selfe as he
had nothyng done / ne that he thynde it
nat great that some other myght thynde
great / but that he thynde hym selfe truely
as he is an unprofitable seruas / for the
auctoure of trouthe our sauour Christ
sayth / whan ye haue done all that is com-
maunded you to do / yet say that ye be but
unprofitable seruantes / Thā he that can
thus do mayc wel be called poore in spi-
rite and naked of priuate loue / & he mayc
wel say with the prophete Dauid / I am
onyed in god and am poore and meke in
herre / There is nouc more richc / nouc mo-
re fre / ne none of more power / thā he that
can

boke. Fo. liij.
can for sake hym selfe & all passyngc thinges/and that truly can holde hym selfe
to be lowest and bylest of all other.

COf the way of the crosse/ and howe
profitable pacience is in aduersitie.
The xiij. chapitte.



He wordes of our saviour
be thought very harde and
greuous whan he saythe
thus/for sake your self/rac-
ke the crosse & folowe me.
But it shal be moche more
greuous to here these wo-
des at the last iugement. Go ye fro me ye
cursed people in to the fyre that ever shal
laste/but tho that nowe gladly here and
folowe the wordes of Christ/wherby he
consayleth them to folowe hym/that nat
than nede to dide for heryng those wo-
des of everlastynge dampnacyon. The sig-
ne of the crosse shal appere in heuen whan
our lord shal come to iuge the worlde/
the seruauntes of the crosse whiche con-
formed the selfe here in this life to Christ
crucified on the crosse/shall go to Christ
they iuge with great fayth and trusste in
hym/why doste thou than dide to take
this

The seconde

this crosse syth it is the very wape to the
kyngdom of heue & none but that. In the
crosse is helth/in the crosse is lyfe/in the
crosse is defence fro our enemyes/in the
crosse is infusyon of heuenly ffectues/in
the crosse is the strengþ of mynde/the top
of spirite/the hignes of vertue/& the ful
perfection of al holynes/& there is no helth
of soule nor hope of everlasting lyfe/but
through vertue of the crosse. Take ther-
fore the crosse & folowe Jesu & thou shal
go i to the lyfe everlasting/he bath gone
before the beynge his crosse/sayed for
the upon the crosse/that thou shuldest in
lyke wylle beare with hym in the crosse of pes-
naunce & of tribulacion/& that thou shul-
dest be redy lyke wylle for his loue to sus-
fere derthe if nede requyre as he bath done
for the. If thou dyc with hym thou shal
lyue with hym /& ys thou be felowe with
hym in payne thou shal be with hym in
glorie. Beholde than howe in the crosse
standeth al & howe in dyng to the world
heth al our helth/& that there is no other
waye to lyfe & to true inwardre peace but
the way of the crosse & of dayly mortifir-
ing of the body to the spirite! So wheth-
er thou wylle & seke what the lyf and
thou shalte never synde aboue the ne-
neth the/

nesb the/ within the ns without the/more
highe/more excellēt/ no more sure way
to Chrust/ than the way of the crosse/dis-
pose every thyngē after thy wyl/ & than
Chalte never fynde but that thou must of
necessytē s̄what suffre/ eyther with thy
wyll or agaynst thy wyll/ & so thou shal
alwaye fynde the crosse/ for either thou
shalte sele payne in thy body/or i thy soule
thou shalte haue troublē of spiryte/
thou shal be sōryme as thou were forse-
ke of god/ somtyme thou shal be vexed
with thy neigbourē/ & that is yet more
paynfull/ thou shal be sōryme be grevous
to thy selfe/ & thou shal fynde no meane
to be delyuered/ but that it behouerē the
to suffre till it shal please almighty god
of his goodnesse otherwile to dispose for
the/ for he wyll that thou shalte lerne to
suffre tribulatiōn wout cololation/ that
thou maye therby lerne holly to submyt
thy selfe to him/ and by tribulatiōn to be
made more meke than thou were fyoste.

No man feeleth the passyon of Christe
so effectuouslye/ as he that feeleth lyke
payne as Christ dyde. This crosse is al-
waye redy/ and everywhere it abydethe
the/ and thou mayst nat flee it ne fully
esape it where so euer thou become/ for

where

The seconde

where so euer thou become thou shalt be-
re thy selfe aboute w^t the & so thou shalte
alwaye fynde thy selfe. Turne the where
thou wylte aboue the & beneath the / with-
in the and without the / and thou shalte
fynde this crosse on euery syde / so that it
shal be necessary for the that thou alway
kepe the in pacience / & that it behoueth
the to do if thou wilt haue inwarde peace
and deserue the perpetuall crowne in he-
uen / if thou wylte gladly bere this crosse
it shal bere the/ and it shall bryng the to
the ende that thou desytest / where thou
shalte never after haue any thyng to suf-
fer. And if thou bere this crosse agaynst
thy wyll thou makest a great burden to
thy selfe / and it wyl be the more greuous
to the / and yet it behoueth the to bere it / &
if it happen the to put awaye one crosse /
that is to saye one tribulation / yet sure-
ly another wyll come and happily more
greuous than the syrste was. Trowest
thou to escape that never yet any mortal
man myghte escape / what saynt in this
worlde hath ben without this crosse and
without some trouble. Truly our lorde
Iesu was nat one houre without some
sorowe and paine as longe as he lyued
here / for it behoued hym to suffre dethe &
to

to ryse agayne and so to entre in to his
glorie / howe it is than that thou sekest
any other way to heuen than this playn
hyghe waye of the crosse. All the lyfe of
Christe was crosse and martyrdome and
thou sekest pleasure and ioy. Thou art
greatly if thou seke any other thyng tha
to suffre. For al this mortal lyfe is ful of
miseries and is al besetaboute and mar
ked with crosses / & the more hyghly that
a man profiteth in spirite the more payn
ful crosses shal he fynde / for by the soth
fastnes of Christes loue wherin he dayly
increaseth / dayly appereth vnto hym mo
re and moare the Payne of this exile. But
neuertheles a man thus vexed with pay
ne is nat leste holly without al comfort/
for he seeth wel that great frute & hyghe
rewarde shal growe vnto hym by the be
rynge of his crosse. And whan a man fre
ly submytteth hym selfe to suche tribula
cion / than al the burden of tribulacion is
sodapnly turued in to a great trust of he
uenly consolacion / and the more the flesche
is punysshcd with tribulacion / the more
is the soule strengthed dayly by inward
consolacion / and somtyme the soule shal
fle such comforde in aduersytes / that
for the loue and desyre that it hathe to be
confos

The seconde

conformed to Chryſte cruceyfied it wolde
nat be without ſorowe and trouble / for it
cōſidereth wel that the moze that it may
ſuffre for his loue here / the moze accepta-
ble ſhal he be to hym in the lyfe to come.
But this werkynge is nat in the power of
man but throughe the grace of god / that
is to ſaye / that a frayle man ſhulde take
loue that his bodyly kynde ſo moche ab-
horreth & fliceth / for it is nat in the power
of man / gladly to bere the crosse / to loue
the crosse / to chaffice the body / & to make
it buxome to the wyl of the ſpirite / to flice
honours gladly / to ſustayne reppresses / to
diſpife hym ſelue and to coueyte to be diſ-
piled / paciently to ſuffre aduerſties with
al diſpleaſures therof / and nat to deſyre
any maner of proſyte in thiſ world / yt
thou truſte in thy ſelue thou ſhalte never
bryngē thiſ matter aboute / but yt thou
truſte in god / he ſhall ſende the ſtrengthe
from heuen / and the worldē & the fleſche
ſhall be made ſubiecte to the: yea / and yt
thou be ſtrongly armed with laythe and
be marked with the crosse of Chryſte as
hiſ houſholde ſeuauant / thou ſhalte nat
nede to fere thi gōſtly enemye for he ſhall
also be made ſubiecte to the ſo that he
ſhall haue no power agaynſt the. pur-
poſe

doke.

fo. lv.

pose thy selfe therfore as a true faythal
seruant of god to vere mafullly the crosse
of thy lorde Jesu / that for thy loue was
crucyfied vpon the crosse / prepayre thy
selfe to suffre all maner of aduersytyes &
discomodites in this wretched lyfe / for so
shal it be with the whiche so euer thou hy-
de the / and there is no remedye to escape /
but that thou kepe thy selfe alway in pa-
cience / if thou despise to be a dere & a wel-
beloued frende of Chryſt d: ynke affectu-
ously with hym a draught of the chalyce
of his tribulacion . As for consolacyous
commynct them to his wyll that he ordene
them as he knoweth moſte expedient for
the / but as for thy selfe / and for as moche
as in the is / dispose the to suffre and wha-
tribulacions come take them as ſpeciall
consolacions ſayenge with the appoſtle
thus / the paſſions of thiſ worldē be nat
worthi of them ſelfe to brynge vs to the
glory that is ordeyned for vs i the lyfe to
come / & that is true though one ma alone
myght ſuffre almoch as al men do ſuffre /
whan thou comest to that degré of pacie-
ce that tribulacion is ſwete to the & that
for the loue of god it is ſauoury & plesaunt
i thy ſight / þā mayſt thou truſt that it is
wel w the / & that thou art in good eſtate
for

.61.00
The seconde

For thou haste founde paradise in erthe,
But as longe as it is grecuous to the to
suffre & thou lekest to die/ so long it is nat
wel with the/ ne so longe thou arte nat in
the perfyte waye of pacience / but if thou
couldst bryuge thy selfe to that estate
that thou shuldest be at / that is to suffre
gladly for god & to dye fully to the worl-
de / than it shulde shortly be better with
the and thou shuldest finde great peace/
but yet al thoughe thou were rapte with
Paule in to the thyrde heuen/ thou shul-
dest nat therfore be sure without all ad-
uersite/ for our sauour spekyng of saint
Paule after he had ben rapte in to heuen
sayd thus of hi/ I shall shewc hym howe
many thinges he shal suffre for me. To
suffre therfore remayneth to the ys thou
wylle loue thy lorde Jesu and serue hym
perpetually/wolde to god that thou we-
re worthy to suffre somwhat for his loue
O howe great ioyc shulde it be to the to
suffre for hym / what gladnesse to all the
sayntes of heuen / and howe great edifi-
enge to thy neyghbourc/al men comende
pacience/and yet few men wyl suffre.
Rightwilly thou oughtest to suffre some
lytell thinge for god that suffrest more
more for the worlde. And knowes this for
certayne

boke. certayne that after this bodily deeth thou
 shal leye per lyue / and the more that thou
 canst dye to thy selfe here / the more thou
 begynnest to lyue to god. No man is apt
 to receyue the heuenly rewardes / but
 he haue fyre lerned to bere aduersities
 for the loue of Chryſt / for nothyng is mo
 re acceptable to god / nor more profitable
 to man in this woldē tha to be glad to suf
 fice for Chryſt / in so moche that if it were
 put in thy election / thou shuldest rather
 chewe aduersitie tha prosperite / for tha
 by the patient suffryng / therof thou shul
 dest be the more like to Chryſt & the more
 conſermed to al his layntes. Our meryte
 and oure perfection of lyfe standeth nat in
 cololacions and swetenes / but rather in
 suffryng of great greuous aduersities &
 tribulacions. For if there had ben any ne
 ter or better way for the helth of mannes
 soule than to suffice our lord Iesu wolde
 haue shewed it by wordes / or by exaples.
 But for there was nat therfore he open
 ly exorted his diſciples that folowed him
 and al other that despyred to folow hym /
 to forſake theyr owne wyll and to take
 the crosse of penaunce & folow hym. Say
 eu thus / who so wil come after me / for
 sake he his owne wyll / take he the crosse
 aga. Imita. I. and

The thynde
and folowe he me. Therfore all thynges
scrched and red be this the finall conclusi-
yon that by many tribulacions it beho-
ueth vs to entre in to the kyngdom of he-
uen / to the whiche bryngis vs oure lorde
Jesus. Amen.

CThus endeth the seconde boke. And
here foloweth the thynde.

COf the inward spekyng of
Chryst to a faythful soule.
The fyfth chapitre.



Shal take hede sayth a de-
uoute soule and I shal he-
re what my lord Jesu shal
speke i me. Blessed is that
man whiche hereth Jesu
spekyng in his soule and
that taketh of his mouthe
some worde of conforte / and blessed be
tho eeres that here the secrete rownyngs
of Jesu / and hede nat the deceyfull row-
nyngs of this worlde / and blessed be the
good playne eeres that hede nat the out-
warde speche / but rather take hede what
god speketh and rechech withinforth in
the

boke.

fo. lvi.

the soule. Blesyd be tho eyen also that
be shyt fro syght of ourwarde vanypes
and that take heede to the inwarde mos-
uynges of god. Blesyd be they also that
gote them vertues and prepayze them by
good bodyly and goostly werkes to re-
ceyue dayly more and more the secrete in-
spiracions & inwarde techynges of god.

Also blesyd be they that set them selfe
holly to serue god and for his seruyce set
aparte al letynges of the wold. O thou
my soule take heede to that is sayd before/
and shyt the dozes of thy sensualite that
are thy. b. wyttes/that thou mayste here
inwardly what oure lorde Jesu speketh
in thy soule. Thus sayth thy beloued/I
am thy helthe/I am thy peace/I am thy
lyfe/kepe the with me & thou shalte fynde
peace in me/for sake the loue of transito-
rie thinges and seke thinges that be euer
lastynge / what be all temporall thinges
but deceyvable/and what may any crea-
ture helpe the yf thy lorde Jesu forsake
the. Therfore al creatures and al worlds-
ly thinges forsaken and lefte/do that in
the is/to make the plesaunt in his syght/
that thou mayste after this lyfe come to
the euerlastynge lyfe in the kyngdome of
heuen. Amen.

I.ij.

Wolwe

The thyde.

CHowe almighty god speketh in
wardly to mannes soule with-
cute sounde of wordes.

The. iij. chapi.

SPeke lorde / for I thy seruaunte
am redy to here the. I am thy ser-
uaunt gyue me wylisme & vnder-
standingyng to knowe thy comandementes.
Bowe my herte to folowe the wordes of
thy holy techynge that they may distyll
in to my soule as dewe in to the grasse.
The children of Israel sayd to Moyses/
speke thou to vs & we shall here the / but
let nat our lorde speke to vs / lest hapely
we dye for dredene / nat so lorde nat so I be-
seche the / but rather I aske meekely with
Samuell the prophete / that thou vouch-
safe to speke to me thy self / & I shall gla-
dely here the . Let nat Moyses ne none
other of the prophetes speke to me / but ra-
ther thou lorde that arte the inwarde in-
spirour & gyuer of lyght to all prophetes/
for thou onely without them mayst fully
enforme me & instructe me / they without
the may lytell pkyre me. They speke thy
wordes / but they gyue nat the spryte to
vnderstaide the wordes. They speke say-
re / but if thou be styll t hey kyndell nat the

boke.

fo. lviij.

the herke. They shewe fayre letters/ but thou declardest the sentence . They bring forth great highe mysteries/ but thou openest therof the trewe understandyng . They declare thy comandementes/ but thou helpest to yforme the . They shewe the way/ but thou gyuest cōfort to walke therin . They do all outwardly/ but thou illumynest & informest the herke within . They water onely woutforth / but thou gyuest them warde growyng . They crye al f wordes/ but thou gyuest to the herers vnderstanding of the wordes that be herde/ let nat Moyses therfore speke to me/ but thou my lorde Jesu that art the euer lastyng truch/ lest hapely I dye & be made as a man without frute/ warned with outforth & nat enflamed within / & so to haue the harder iugement/ for that I haue herde thy worde & nat done it/ knownen it & nat loued it/ beleued it & nat fulfylled it . Speke therfore to me thy selfe / for I thy seruaunt am redy to here the . Thou haste the wordes of eternall lyfe / speke them to me to the full cōfort of my soule and gyue me amendment of all my lyfe past/ to thy ioye/ honour/ and gloric euclastyngly .

A E E R.

J. iiij.

That

The thyde

CThat the wordes of god are to be herde
with great mekenes / & that there be
but fewe that ponder them as
they ought to do. The
thyde chapitre.

MI sonne sayth our lorde here my
wordes & folowe them for they
be most swete / ferre passinge the
wysdom and connyng of al philosophers
& of all the wyse men of the worlde. My
wordes be spiritual and goostly / and can
nat be fully comprehended by mannes
wytte / ne they are nat to be turned us to
be applyed to the baync pleasure of the
heret / but are to be herde in scilence with
great mekenesse and reuerence / and with
great inward affection of the hert / & also
in great rest & quietnesse of body & of soule . O blessed is he lorde / whom thou en-
forrest & teachest / so that thou mayst be
meke & mercyfull lorde vnto hym in the
puell day / that is to say / in the day of the
moost dredefull iugement / that he be nat
than lefte desolate and cōfortlesse in the
lande of dampnation . Than saith oure
lorde agayne / I haue taught prophetes
fro the begynnyng / and yet I cesse nat to
speke to euery creature / but many be dese
and

and wyl nat here / & many here the worlde
more gladly than me / and more lyghtly
folowe the appetite of the flesche / tha the
pleasure of god . The worlde promyseth
temporall thynges of small value / & yet
he is serued with great affection / but god
promyseth byghe thynges and thynges
eternall and the hertes of the people be
slowe and dull . O who serueth & obeyeth
god in al thinges with so great desyre as
he doth the worlde and as worldly pry-
u-
ces be serued and obeyed I trowe none/
for why / for a lytell prebende great iour-
neys be taken / but for the life euclastynge
the people wyll scarly lyfte theyr sete
ones fro the grounde . A thinge that is of
smal price many times is busely sought/
& for a peny is somtyme great stryfe / and
for the promysse of a lytel worldly profite
men eschewe nat to swynke land swere
bothe dape and myghte / but alas for so-
rowe for the goodes euclastynge and for
the rewarde that maye nat be esteemed by
mannes herte / and for the hyghe honour
and glorie that never shall haue ende .
When be slowe to take any maner of pay-
ne or laboure / be thou therfore ashamed
thou slowe seruaunte of god that they be
founden more redye to werkis of dethe/
than

The thirde
than thou to workes of lyfe / & that they
lope more in banytie than thou i trouth
and yet they be oft deceyued of that that
they haue most trust in / but my promysle
deceyuet no man / ne leaueth no man that
trusteth in me without some cōfort / that
I haue promysed I wyl yforme / & that
I haue sayd I wyl fulfyll to euery per-
sonne / so that they abyde faithfully in my
loue & dide vnto thende / for I am the re-
warder of all good men / & a strouge pro-
uer of all devout soules / write my wordes
therfore in thy herte diligently / and ofte
thynde thou vpon them / & they halbe in
tyme of temptation moche necessary vnto
the / that thou vnderstadest nā as whan
thou redest it / thou shalte vnderstante in
tyme of my visitation / I am wont to vis-
site my seruauntes / vnderauer of wayes
that is to say / with temptation and with
consolation / and two lessons dayly I re-
de unto them / one whereby I rebuke their
vices / another wherby I styrre the to en-
crease in vertues / and he that knoweth
my wordes and despiseth the / hath that
that shall iuge hym at the lasse day -

Cā prayer to optayne the grace of
devotion. Thc.iii. cha.

O lord

boke.

Fo. ix.


Lord Jesu thou arte all my
riches / & al that I haue I ha-
ue it of the / but what am I
lorde that I dare thus speke
to the / I am thy poorest ser-
uaunt and a worme moost abicte / more
pore & more dispisable tha I can or dare
say. Behold lord that I am nougat / that
I haue nougat / & of my selfe I am nougat
wroth / thou arte onclly good / ryght-
wyse & holy / thou ordrest al thynges / thou
gyuest all thynges / and thou fulfyllest all
thynges with thy goodnes / leuyng one-
ly the wretched synner baryng & bryde
of heuenly comforste. Remembre thy mer-
cyes and fyll my herte with thy many-
folde graces / for thou wylle nat that thy
werkis in me be made in hayne. Howe
may I bere the miseries of this lyfe / but
thy grace and mercy do comforste me ther-
in. Turne nat thy face fro me / differre nat
thy visityng of me / ne withdrawe nat thy
comfortes fro me / leest happely my soule
be made as drye erthe withoute the wa-
ter of grace & as it were a thynge unpro-
fitable to the. Teche me lorde to fulfyll
thy wyl and to lyue mekely and worth-
ely before the / for thou arte al my wysdom
& connyng / & thou arte he that knowest
me

The thyde.

me as I am/s that knewest me before the
worlde was made / & before that I was
borne or brought in to this lyfe.

Chowe we ought to be conuersaunt
before god in trouthe & mekenes.

The. b. chapitre.

OI sonne sayth our lorde Iesu/
walke before me in truthe and
mekenes/and seke me alway in
simplices & in playnes of herte. He that
walketh in trouthe shall be defended fro
al perylles and daungeres/ & trouthe shall
delyuer hym fro all dececyours and from
all yuell sayenges of wycked people. If
trouche delyuer the thou arte very fre/and
thou shalte lytel care for the bayne sayen-
ges of the people. Lordc it is true al that
thou sayest/be it done to me after thy say-
eng/ I beseeche the that thy trouthe may
teche me and kepe me/and fyually lede
me to a blesyd endyng/ and that it may
delyuer me fro al yuell affections and fro
all inordynate loue / that I maye walke
with the in fredom of spirite and in liber-
tie of herte. Than trouthe sayth agayne/
I shall teche the what is acceptable and
lykyng to me/thynke on thy synnes past
with

boke.

Fo. lxi.

with great displeasure & sorowe of herte/
and neuer thynke thy selfe worthy to be
called holy or vertuous for no good des-
des that thou haste done / but that thou
thynde howe great a synner thou arte/
belapped and bounden with manyfolde
synnes and passyons / and that of thy self
thou drawest to noughe / soone falleſt /
soone arte ouercome / soone troubled / and
soone arte thou broken with labour and
payne / and thou haste nothyng wherof
thou mayſt rightwysely glorie thy ſelf /
but many thynges thou haste wherfore
thou oughteſt to diſpife thi ſelf / for thou
arte more unſtable and more weyke to
goostely werkes / than thou knoweſt or
mayſte thynde. Let nothyng therfore ſe-
me great to the / nothyng precyous / no-
thyng worthy any reputation / ne wor-
thy to be prayſed in thy ſight / but that is
euerlaſting. Let the euerlaſting trouthe
be moſt lykyng and moſt pleauante to
the aboue al other thynges / & that thyne
owne ſyne and vplette be moſt myſly-
kyng and moſt diſpleauant to the / dres-
ſe nothing ſo moche / ne reproue nothing
ſo moche / ne lette nothyng be to the ſo
moche hated / ne ſee thou nothyng ſo
moche as thi ſynnes and wyckedneſſe /
for

The thyde

for they shulde more displease the / than
shulde the losse of all worldely thynges.
Some there be that walke nat purely be-
fore me / for they throughte pryde and cu-
riosite of them selfe despise to scrche and
to knowe hym he thynges of my godhede
forgettinge them selfe and the helthe of
theyr owne soules / suche persons fall oft
tymes into greet temptacyons and in to
grecuous synnes for theyr pryde & curio-
sitet / for the which I am turned agaynst
them and leue them to them self without
helpe or counsayle of me. Dredo therfore
the iugementcs of god and the wrathc of
hym that is almyghty and dyscoure nat
ne serche nat his secretes / but scrche well
thyng owne iniquities howe ofte & howe
grecuously thou hast offendid hym / & how
many good dedes thou hast neglygently
omytted and lefte vndone whiche thou
myghtest wel haue done. Some persons
bere theyr deuotion in booke / some in
ymages / some in outwarde tokenys and
figures / some haue me in theyr mouthe &
but lytel in theyr herte / but some there be
that haue theyr reason clereley illumyned
with the lyght of true understandyng
wherby their affection is so purged and
purified fro loue of erthely thynges that
they

dove.

Fo. lxxi.

they may alway coneypte & desire heuenly thynges / in so moche that it is greuous to them for to here of earthly lykynges / & it is to them also a ryght great Payne to serue the necessities of the body / and they thynke all the tyme as losse that they go about it. Suche persons sele and knowe well what the spirite of trouthe speketh in theyr soules / for it techeþ them to dispise earthly thinges / and to loue heuenly thinges / to forſake the worlde that is traſtorie / and to desire boþe day and night to come therþer wherc is ioy euerlastynge / vnto the whiche brynge vs oure lord Jesus. Amen.

COf the meruaylous effecte of the loue of god. The. viij. chapitre.



Lessyd be thou heuely faþer the father of my leþde Iesu Christe / for thou hast vouched laufe to remembre me thy poorest seruaunt / and somtyme dost comfort me with thy geatious presence that am vnworthy al comforþe. I blesse the and glorifie the alway with thy onely begotten sonne and the holy

The thirde

holy goost without euynge. Amen. A
my lorde god moſte faythful louer/whan
thou comest in to my herte/al my inward
de partes do ioy. Thou arte my glorie &
the ioy of my herte/my hope & my hole re
ſuge in al my troubles. But for al moche
as I am yet feble in loue and vnpertite in
vertue/therfore I haue nede to haue mo
re comforde and more helpe of the/bouch
laſt therfore ofte tymes to vlysye me &
to instructe me with thy holy techynges/
delyuer me fro al yuel pallyons and hele
my sicke herte from al inordinate affecti
ons/that I maye be inwardly heled and
pourged fro al inordynate affections and
byces and be made apte and able to loue
the/Stronge for to suffre for the/ and sta
ble to persever in the. Loue is a great
thyng and a good/and ouely maketh he
up burden lyghte /and bereth in lyke ba
lance thinges plsaunt and displesant/
it bereth a heuy burden and feleth it nat/
and maketh bytter thynges to be sanou
ty and swete. Also the noble loue of Iesu
perfityly printed in manes soule maketh
a man to do great thynges/and styreth
him alwaye to desprie perfection and to
growe more and more in grace and good
nes. Loue wyll alwaye haue his mynde
vpywarde

dove.

fo. lxxij.

bywarde to god and wyl nat be occupied
with loue of the worlde. Loue wyll also
be free from al worldly affections that the
inwarde sight of the soule be nat darked
ne let / ne that his affectyon to heuenly
thynges be nat put frome his free liber-
tie by inordynatewynnyng or lesyng
of worldly thinges. Nothyng therfore
is moxe swetter than loue/nothyng hys-
gher/nothyng stronger/nothyng lar-
ger/nothyng ioyfuller/nothyng fuller/
ne nothyng better in heauen ne in erthe/
for loue descendeth from god and maye
nat rest fynally in nothyng lower than
god. Suche a louer lyeth hyghe/he ten-
neth swyftely/he is mercy in god/he is fre
in soule/he gyueth al for all/and hath all
in al/for he resteth in one hyghe goodnes
aboue al thinges / of whom all goodnes
floweth and procedeth / he beholdeth nat
onely the gyfte / but the gyuer aboue all
gyftes. Loue knoweth no measure but
is feruent without measure / it feleth no
burden/ it regardeth no laboure / it desi-
reth more than it maye attayne / it com-
playneth of none impossibilitie/for it thi-
keth al thinge that maye be done for his
byloued possible and lawfull unto hym.
Loue therfore dothe many great thinges
and

The thyrde

and bryngeth them to effecte wherin he
that is no louer faynteth and faileth. Loue waketh moche and sleverth lytell / and
slepyng slepeth nat / it faynteth and is
nat wery / it is restrayned of lybertie and
is in great fredom / it seeth causes of ferre
and ferreth nat / but as a quicke braunde or
sperele of fyre it flameth alway vpwardes
by feruour of loue in to god / and throughe
the especial helpe of grace is deliuered
from all perilles and daungers . He
that is thus a gostly louer knoweth wel
what this voyce meaneþ whiche sayþ
thus. Thou lorde god arte my hole loue
and my defyre / thou arte all myne and I
al thyne. Spreden thou my herfe in to thy
loue that I may taste and fele howe swete
it is to serue the / and howe ioyful it is
to laude the and to be as I were al molten
in to thy loue. O I am bounden to loue
and I go ferre above my selfe for the
great wonder feruoure that I fele of thy
unspeakable goodnes I shall singe in the
the songe of loue and I shall folowe the
my beloued by hignes of thought wheþ
re so cuer thou go / and my soule shall neþ
uer be wery to prayse the with the ioyful
songe of gostly loue that I shall singe to
the. I shall loue the more than my selfe /
and

Fo. lxvij.

and nat my selfe but for the / and al other
in the and for the / as the lawe of loue cō-
maundeth whiche is gauen by the. Loue
is swyfte/pure/meke /ioyous and glade/
Strong/patient/captifull/wysse/sorverynge
manly/and neuer lekyng hym selfe ne his
owne wyl/for whan so euer a man leketh
hym selfe/he falleth fro loue/also loue is
circumspecte/mcke/ ryghtwysse / nat ten-
der/nat light/ne bedynge bayne thinges/
sobre/chaste/stable/quiet/and wel stabled
in his outwardre wyttes. Also loue is sub-
iecte and obedient to his prelate/bile and
dispisable in his owne sighte / deuoute &
thankful to god/trustyng and alway ho-
pyng in hym/and that whan he hath but
lytel deuocion or lytel sauour in hym/for
without some sorowe or Payne no man
may lyue in loue/he that is nat alway re-
dy to suffre & to stande fully at the wyl of
his beloued / is nat worthy to be called a
louer/for it behoueth a louer to suffre
gladly all harde and bytter thynges for
his beloued/and nat to decline fro his lo-
ue for no contentious thyng that maye
befal unto hym.

C Of the profe of a true louer of god.

The. viij. chapitre.

Imita.

K My

The thyrd

I son saith vtre sancte Christe
¶ O thou art nat yet a stonge and
a wyle louer for why so a lytel
aduerstie thou leauyst alone that thou
hast begun in my seruice / with greate
desyre thou sekest outwardis isolati-
ons. But a stonge and a faythful louer
of god standeth stable in al aduersties /
gyueth litell heed to the deceyterful per-
suacions of the enemys / And as I please
him in prosperite / so I displease him nat
in aduersite / A wyle louer consydereth
nat so moche the gyfte of his louer as he
dothe the loue of the gyver / he regardeth
more the loue than the gyfte / and accom-
pether all gyftes lytell in comparason of
his deloued that gyueth hem to hym / A
noble louer resteth nat in the gyfte / but in
me above al giftes / Fethermōre it is nat
al losse though thou say me sele keve des-
uotion to me & to my sayntes than thou
woldest do / on that other side the sweete
goosely desyre that thou felyste somtyme
to thy lorde Jesu / is the seleable gyfte
of gracie gyuen to thy conforte in this
lyfe / and a taste of the heauenly glōsyde
in the lyfe to come / but it is nat good
that thou leane vtre moche vpon the
comfortes for they lyghtely come and go
after

boke.

Fo. lrb.

after the wyll of the gyuer / but to stryue
alwaye without cessynge agaynste all
yuell mocyonis of synne / & to despysle all
the suggestyons of the enemyc / is a to-
ken of perfyte loue and of great meryte
and singuler grace / lette no vanityes ne
no straunge fantaſyes trouble the ſet
what matter ſo ever they be. Kepe thyne
intent and thy purpose alwaye hole and
ſtronge to me / and thynde nat that it is
an illuſyon that thou arte somtyme ſo-
denlye rauylshed in to erreſte of mynde /
and that thou arte ſone after tourued as
gayne to thy fyſt lyghenesſe of herce / for
thou ſufferest ſuche lyghenesſe rather a-
gainſte thy will thanne with thy wyll /
And therfore if thou be diſpleased ther-
with / it ſhall be to the great meryte and
no perdicyon . I knowe sayth oure lorde
that the olde auncyent enemyc the fende
wyll alſay to lette thy good wyll / and to
extincke the good deſpyre that thou haſte
to me and to all goodnes al that he can /
and he wyll alſo hyndre the from all
good wekeres and deuote exercyſes þf
þe may / that is to ſaye fro the honoure
and worshyppe that thou arte bounden
to gyue to me and to my ſaintes / and
fro mynde of my pallyon / and from the

K. lſ. cc-

The thyde

remembraunce of thyne owne synnes/fro
a diligente keppinge of thy herte in good
meditacions/and fro a stedfaste purpose
to profite in vertue/he wyl also put in to
thy mynde many ydell thoughtes to ma-
ke the yrekesome s to be soone wery with
prayer/and with recynges/& with al other
good vertuous werkes.A meke cōfession
displeaseth hym moche/and ys he can he
wyll let a man that he shall nat be how-
selled.But biseue him nat ne care nat for
hym thoughte he assayle the never so mo-
che/make all his malyce returne to hym
selfe agayne/and saye to hym thus. Go
fro me thou wicked spirite & be thou sha-
med for thou arte foule and vggely that
woldest bringe suche thynges in to my
mynde. Go fro me thou false deceyuer of
mankynde thou halte haue no parte in
me/for my sauour Iesu standeth by me
as a mighty warriour and a stronge chā-
pion/and thou halte flee away to thy cō-
fusion. I had leuer suffre the most cruell
deeth/than to consente to thy malycous
styrynges / be styll therfore thou cursed
fende and celste thy malyce for I shall ne-
uer assent to the/though thou were me ne-
ver so moche. Our lord is my ligh & my
helth whom shal I drede / & he is the w-
feudre

boke.

Fo. Irbi.

sender of my lyfe. what shall I feare?
Trewly though an hooſt of men aryſe aſ-
gaynſt me my heert ſhall neuer dredc the/ for
why/ god is my helper and my redemer.
Than ſayth our lord e agayne to ſuiche a
ſoule / ſtryue alway as a trewe kuyght aſ-
gaynſt all the ſtrynges of the enemy/ &
if thou be ſomtyme through thy frayltie
overcome/ ryſe ſoone agayne & take mo-
re ſtrength than thou haddeſt fyſt/ & tru-
ſte verily to haue more grace & more con-
folt of god than thou haddeſt before/ but
beware alway of baynglorie & pride/ for
therby many pſons haue fallen i to greet
erroures & in to great blyndneſſe of ſoule
(ſo ferre) that it bath ben right nygh in-
curable . Be it therfore to the a great ex-
ample and a mater of ppetuell mekenelleſſe
the fall & ruyn of ſuiche proude folkes/
that foliſhly haue pſumed of the ſelue
and haue in the ende fyinally perylled
by their pſumption .

Choiſe grace is to be kepte close throu-
gh the vertue of mekenelleſſe .

The. viij. chapi.

My ſonne / it is moche more expediente
& moche more the ſurer way for the/ that
thou hyde the grace of deuotyon & nat to

K. iiij. Spcke

The thyrde

speke moche of it/ne moche to regarde it/
but rather to dispysc thy selfe the more
for it/ and to thyngc thy selfe vnworlhy
any suche gracious gyfte of god/than to
speke of it. And it is nat good to cleue
muche to liche affections that maye be
soone turned in to the contrary. And ther-
fore whan thou haste the grace of deuo-
tion/ considre howe wretched & howe ne-
vy thou werst wont to be whan thou had-
dest no suche grace. The profite and en-
crease of lyfe spirituall is nat onely whā
thou hast deuotion/but rather whā thou
canst mekely & paciently bere the wdra-
wyng and absentyng therof/ & yet nat to
leauc thy prayers ne thy other good de-
des that thou arte accustomed to do vn-
done/but to thy power & as ferre as i the
is/ thou dost thy beste therin and forget-
test nat thy duetic therefore/ nor thou art
nat negligent for any dulnesse or vnqer-
nesse of mynde that thou felest. Neuer-
thelesse there be many psouns that whan
any aduersite falleth to them they be a-
none vnpatient/ and be made therby ve-
ry slowe and disle to do any good dede/ &
they hynder them selfe greatly. For it is
nat in the power of man the way that he
shall take/but it is onely in the grace of

god

fo. lviij.

gode to dispose that after his wyl and so
sende confort whan he wyl / & as moch as
he wyl / & to whom he wyl as it shall ple
se hym & none otherwise. Some bware
ysounes through an budyscrete desire that
they haue had to haue the grace of deuot
ion haue destroyed the selfe for they wol
de do more than their power was to do/
and wolde nat know the mesure of their
giffes/ ne the iutelness of their owne stre
ngth/but rather wolde folowe the pride of
their herte/ than the iugement of reason.
And bycause they preclimed to do greater
thynges than was plesaunt to godd
therfor they lost anon the grace that they
had before/ and were left nedys & without
comfort/ whiche thought to haue bylded
their nestes in heuen/ & so they were nau
ght nat to presume of the selfe/but neke
ly to trust in god & in his goodnes. Also
suche ysones as be but begynnerys / & yet
lacke experiance in godly traueyle/mays
lightly cre & be deceyued/but they wil be
culed by counsayle of other. And if they
woll nedely folowe theyr owne coun
saille/ and woll in no wyse be remoued
from their owne wyl / it woll be peryl
lous to them in the ende. And it is nat
uglytely senke/that they that be wylc and

R. lviij. cōnyng

The thynde

connyng in their owne sight/ wyll be me-
kely ruled or ordred by other . Therfore
it is better to haue lytell connyng w/ me-
kenesse/ than great connyng w/ bayne
lykyng therin / and it is better to haue
lytell connyng w/ grace / than moche
conning wherof thou shuldest be proude/
also he dothe nat discretelie that in tyme
of deuocyon setteth hym selfe all to spis
rituall myrth and as it were to a heuenly
gladnes/ and forgetteth his former deso-
lacyon and the meke dreme of god. As he
dothe nat well nor vertuously that in
tyme of trouble or of any maner adver-
sarie or grauytie bereth hym self ouermoch
ehe desperately / & feleth nat ne thyndeth
nat so trustfully of me as he ought to do
for he that in tyme of peace & of gottly cō-
forte/wyll thynke hym selfe ouermoch ly-
ker/ cōmeilie in tyme of batayle & of rep-
tation/ Halbe founde ouermoch deicte &
fearfull/ But if thou couldest alway aby-
de meke & lytell in thyne owne sight/ and
couldest order well the iacions of thyne
owne soule : thou shuldest nat so lone sat-
in to presūption or dispeire/ne so lightly
offende almighty god/ wherfore this is a
good & a hol som coul sayle/ that whā thou
hast the spirite of feruoure / thou thynke

how

boke.

fo. lxxij.

how thou shalt do whan that feruoure is
passed / & thā whan it happeneth so with
the : that thou thinke that it may soone
come agayne / whiche to my honour & to
thy prouynge I haue withdrawn for a
tyme. And it is more ysitable to the that
thou sholdest be so proued than that thou
shuldest alway haue prosperous thinges
after thy wyll / for why/merytes are nat
to be thought great in any yson because
he hath many visyons or many godly cō-
fortes / or for that he hathe clere vndres-
standinge of scripture/or that he is sette
in hygh dcre. But if he be stablye grow-
ded in mckenes & be fulfylled with cha-
rytic / & seke holly the worshyppe of god &
in nothing regardeth hym selfe / but fully
in his herre can dispysle hym selfe / & also
coueyteth to be dispysed of other ; than
may he haue good trust that he hath so-
what profyted in grace/and that he shall
in the ende haue great rewarde of god for
his good trauayle. Amen.

Chowe we shall through mekenes
thinke our selfe vyl and abieete
in the sight of god. The
ix. Chapitre.

Shall.

The thyrde

SHALL I lorde Jesu dare specke to
the that am but dust and ashes/
verily if I thike my selfe any bet-
ter than ashes and duste / thou standest
agaynst me and also myne owne synnes
bare wyttese agaynst me that I maye
nat withsayt / but if I dispise my selfe
and set my selfe at nougat / & thinke my
selfe but ashes and duste / as I am / than
thy grace shall be rygh unto me / and the
lyght of true understandyng shall entre
into my herte / so that all presumption &
pyde in me shall be drawned in the vnde
of mchines thorough vertise / knowyng
of my wretchednesse. Through mckenes
thou walte weive unto me what I am /
what I have ben / and fro whens I cam /
for I am nougat and knewe it nat / if I
be leste to my selfe than am I nougat / &
all is feblenes and imperfection. But if
thou wouchelaufe a lytel to beholde me /
anone I am made stronge and am fylled
with a newe ioy / and metuayle it is that
I wretche am so soone lyttle by fro my
unstablenesse in to the beholdinge of he-
uenly thynges / & that I am so louingly
enhaised of the that of my selfe falle
downe alway to etchelynguges. But
thy loue lorde canst all this whiche
pre-
nec
all
like
my
had
gay
and
hen
mou
don
thor
and
Bur
ges
wel
che
ned
ther
forw
and
thor
in b
tot
last
C

preuenteth me and helpeth me in all my
necessites/and kepereth me wately from
all perylles & daungeres/that I am dayly
like to fall in to. I haue lost the and also
my selfe by inordynate loue that I haue
had to my selfe/and in schyngage of the a-
gayne. I haue founde both the and me/
and therfore wyll I more depely from
hensforth sette my selfe at noughe/and
more dilygently leke the chaine I haue
done in tym past / for thou lordes Jesu
thou doste to me aboue all my meryces/
and aboue all that I can aske or desyre.
But blessed be thou in al thy werkes/for
though I be vnworthy any good thyng-
es: yet thy goodnes never cellyth to do
well to me and also to many other/whi-
che be vnynde to the/and that are tur-
ned right farrre fro the. Turne vs lordes
therfore to the agayne that we may heele
forwarde belouynge / thankefull / meket
and devout to the/for thou art our helpe/
thou art our vertue/and all oure strength
in body and in soule/and none but thou/
to the therfore be ioye and glorie euer-
lastynge in the blylle of heuen. Amen.

CHowe all thynges ate to be refred
to god/as ende of euery werke,

The. x. Chappitre.

Mp.

The thyrde

MI sonne saythe oure sauouore
Christ / I muste be the ende of
all thy werkes ys thou desyre to
be happy and blessed. And if thou referef
all goodnessse to me / fro whom all good-
nesse cometh. Thau shall be pourged and
made cleue in the : thyne inwarde affec-
tions which els wolde be yuell enclyned
to thy selfe & to other creatures / ys thou
seke thy selfe in any thinge as ende of thy
werke / anone thou saylest in thy boynge
and warrest drye & bareyne fro all moister
of grace / and therfore thou muste referef
all thinges to me for I gyue all / Wcholde
than all thynges as they be flowynges
spryngyng out of my souerayne good-
nes and reduce all thynges to me as to
theyr oryginall begynnyng for of me
bothe small and great / pore & ryche as of
a quycke spryngyng well drawe water
of lyc / he that serueth me freely and with
good wyll / shall receyue grace for grace.
But he that wyll gloryfye hym selfe in
hym selfe / or wyl sully ioy in any thinge
belynde me / shall nat be stablished in par-
fyte ioy ne be dylated in soule / but he shal
be letted & anguysshed many wayes fro
the true fredome of spycyte / thou shalte
therfore ascrype no goodnes to thy selfe
ne

boke.

Fo.lxx.

ne thou shalte nat thinke that any psone
hath any goodnes of hym selfe/ but that
thou yelde alwaye the goodnes to me/
without whome man hath no thyng.
I haue gyuen all & all wyll I haue agayne
and with great strytenes wyll I loke to
haue thankynges therfore. This is the
trouth wherby is dryuen away al maner
of bayne glorie & pryde of herte: ys he-
uenly grace and parfyte charptie entred in
to thy herte) than there shal no enuye ne
vnquietnes of mynde ne any private loue
haue rule in the. For the charptie of god
shal ouercome all thynges: and shal dy-
late and enflame all the powers of thy
soule. wherfore ys thou understandysse a
ryght thou shalt never soy but in me: and
in me onely thou shalte haue trust/for no
man is good but god alone/ whiche is as-
bove all thynges to be honoured and in
all thinges to be blessed. Amen.

CThat it is swete & delectable to serue
god/and to for;sake the worlde

The.xi. Chapitre.

Dowe shall I yet speke agayne to
the my lorde Jesu and nat esse:
And I shal say in the cares of
my lorde/ my god and kyng/ that is in
heuen

The thyrdē

heuen. O howe great is the habundasice
of thy swetnes / whiche thou haste hydde
& kept for them that dredc the / but what
is it than to them that loue the / and that
with all theyr heerte do serue the / verely
it is the unspkeable swetnes of contem-
placion that thou gyuest to them that
loue the. In this lordē thou haste moste
shewed the swetnes of thy charicie to me /
that whan I was nat thou madest me / &
whā I erred far fro the / thou broughtest
me agayne to serue the / & thou comau-
des me also that I shall loue the. O foū-
teyn of loue euerlastyng / what shall I
saye of the / how maye I forget the that
hast vouchesafe thus louyngely to re-
membre me / whan I was lyke to haue
yisched thou shewedyst thy mercys to me
aboue all thaq I couldē haue thought / &
desyred / and haste sent me of thy grace /
of thy loue aboue my merites. But what
shall I gyue to the agayne for all this
goodnes / It is nat gyuen to all men to
forsake the woldē and to take a solyra-
rye lyfe and onely to serue the And yet it
is no great thing to serue the / whom eue-
ry creature is bouden to serue. It ought
nat therfore to seme any great thyngē to
me to serue the / but rather it shulde seme
mer-

meruayle & woder to me/that thou wylle
bouchsafe to receyue so pore & so unwor-
thy a creature as I am into thy servit/ &
that thou wylt toyne me to thy uelbelo-
ned seruautes. To lordē al thinges that
I haue & al that I do the seruice with be
thyn. And yet thy goddes is suchē that
thou rather seruia me than I the/ for io/
heuen & erthe / planettes & sterres w thē
cotents whiche thou hast creatid to serue
man/be redy at thy byddinge & do dayly
that thou hast comanded. And thou hast
also ordyned aungels to the mynystere
of man. But above al this thou hast bou-
chysafe to serue mā thy selfe/ & hast p̄mi-
sed to gyue thy selfe vnto him/ what haſt
I tha gyue to the agayne for this thou-
lande folde goodnes / woldē to god that
I might serue the al the dayes of my life
or at the leste / that I myght one day be
able to do the faythfull seruice/ for thou
art worthy all honour / seruire / & pray-
sing for euer. Thou art my lordē and my
god/ & I thy poorest seruaunt most bound-
den before all other to loue the & prayse
the/ & I never ought to wote wery of the
praying of the/ & that is it that I aske /
that I desire/that is to say/that I maye
alway laude the & prayse the/ bouchsafe
ther-

The thyrd

therfore mooste mercifull lorde to suplye
that wanteth in me / for it is greate ho-
noure to serue the and al earthly thynges
to despysse for the loue of the. They shall
haue great grace that frely submycte the
selfe to thy holy seruyce. And they shall
fynde also the mooste swete consolacion of
the holy gospele / that here forsake all worldly
busynes & chewse an harde and a straunge
lyfe in this world / for thy name. O free &
ioyfull seruice of god / by the which a man
is made free and holy / and also blessed in
the spight of god. O holy state of religion
which maketh a man lyke to Aungelles /
pleaunt to god / dreadfull to wicked spi-
rytes / and to all faythfull people ryghte
hyghly commendable. O seruyce moche
to be enhalcyd and alway to be desyred /
by whome the hyghe goodnes is wonne
and the euerlastynge ioy and gladnes is
gotten without ende.

C That the desyres of the herte oughte
to be well cragned and well to be
modered The. xi. Chapitre.

My sonne sayth our lorde / it behoued
the to lerne many thinges that thou hast
nat

nat yet well learned (what be they lordes)
that thou ordre thy desyres & thy affec-
tions holly after my pleasure/ and that
thou be nat a louer of thy selfe/but a des-
iryous folower of my wyll in all thiges/
I knowe well that desyres oft moue the
to this thyng or to that. But consydre
well whether thou be moued principally
for my honoure or for thine owne. If I be
the cause thou shalte be well contentyd
what so ever I do with the / but if any
thing remayne in thy hert of thyne owne
wyl/that is it that letterh the and hym-
dereth the. Beware therfore that thou
leane nat moche to thyne owne desyre
without my councell / lest hapely it for-
thynde the and displease the in the ende/
that sy;st pleased the. Every affection &
desyre of mannes herte that semeth good
and holy/is nat forthwith to be folowed
nor every contrayrous affection or desyre
is nat hastely to be refused/it is somtyme
ryght expedient that a man refrayne his
affections and desyres though they be
good/lest hapely by his unportunyte he
fall in to bquietnes of mynde/or that he
be a let to other/or be letted by other/and
so fayle in his doynges / & somtyme it be-
houchth vs to vse as it were a byolence to

Imita.

L our

The thyde

our selfe/ and strongly to resist and breke
downe our sensuall appetite/ & nat to re-
gard what the fleshly wyl or wyll nat/but
alway to take hede that it be made subiet
to the wyl of the sprite/ and that it be so
longe chastysed & compelled to serue tyll
it be redy to al thynge that the soule com-
maundeth/and that it can leue to be con-
tent with/ a lytell and can delyte in sym-
ple thynges/ and nat to murmur ne to
grudge for no contrarious thynges that
may besal unto it.

Chowe we shulde kepe patience and
continually stryue agaynst all
cōcupiscentie. The. xiiij. cha.



My lorde god/ as I here say
pacience is moche necessary
unto me/ for many contrary-
ous thinges fal dayly in this
lyfe/ I se well that howe so
ever I ordre my selfe to haue peace / that
yet my lyfe can nat be without some ba-
tayle and sorowe. My sonne it is true as
thou sayst/wherfore I wyl nat that thou
seke to haue suche pease as wateh tempta-
tions or as feleth nat some cōtradiction.
But that thou trowe & bylue that thou
hast

hast founde peace whan thou hast many
troubles & arte proued with many contras-
tions thinges in this woldc/and if thou
say thou mayst nat suffre suche thinges/
howe shalte thou than suffre the fyre of
purgatory? Of two yuels the leſſe yuell
is to be taken. Suffre therfore patiently
the lytel paynes of this wold/that thou
mayſt herafter escape the greater in the
wold to come. Trouwest thou that wold
ly me suffre lytel or nothyng/truely thou
shalte fynde none without some trouble/
though thou ſeke the moſt delycate per-
ſons that be. But percaſe thou ſayſte to
me agayne/they haue many delectacions
& folowe theyr owne pleasures ſo moche
that they pondre but lytel al theyr aduer-
ſties. I wyl welir be as thou ſayſt that
they haue all that they can defyre / but
how long trouwest thou that it shal endu-
re/ So thilke it shal ſodeynly vaniſhe awaſ
as ſmoke in the ayre/ ſo that there ſhall
nat be leſte any remembrance of theyr
ioyes paſſed/ & yet whan they lyued they
were nat wout great bytternes & grefe/
for oftimes of the ſame thing wherſi they
had greatest pleaſure receyued they af-
ter great trouble & payne/ & ryghtwysely
came that vnto them / that for as moche
L.ij. as

The thyrde

as they sought delectacyons & pleasures
in ordynately/that they shulde nat falsy
theyr desyre therin / but with great bpt-
ternesse and sorowe. O how shorte/howe
false/and howe inordynate be all the ple-
asures of this worlde. Sothely/for dron-
kenshypp & blyndnes of hert the worldly
people perceyue it nat ne wyl nat perceyue
it / but as dombe beastes for a lytell ple-
sure of this corruptyble lyfe / they rynde
hedlyngc into euerlastynge deth. Ther-
fore my sonne go nat thou after thy con-
cupyscence / but turne the lyghtely from
thyne owne wyll/delyte the in god & syre
thy loue strongly in hym/ & he shall gyue
the the askyngc of thy hert. And yf thou
wylte haue consolacyon aboundingantly
and wylte receyue the sothfaste comforde
that cometh of god/dispose thy self fully
to dispyse this worlde/and put from the
holly al inordynate delectacyons/ & thou
shalt haue plentuously the cōfort of god.
And the more that thou withdrawest the
from the consolacyon of al creatures/the
more swete and blessed consolacyon shalt
thou receyue of thy creatour. But sothly
thou canst nat at the fyre come to suche
consolacyons but with heuynesse and la-
bour goyng before/ thy olde custome wyl
com-

boke.

fo. lxxiiij.

somwhat withstande the/but with a bet-
ter custome it may be ouercōe. The fles-
she wyll murmure agaynste the/but with
feruourc of spiryte it shall be refrayned.
The olde auncyent enemyc the fende wyl
let the ys he can/but with devout p̄ayer
he shalbe dryuen awaye/and with good
bodely and gostly laboures his way shal
be stopped/so that he shal nat dare nygh
vnto the.

C Of the obediencie of a mcke subget af-
ter the example of our lord Iesu
Christ. The. xiiij. Chapitre.

MI son sayth our saviour Christ
he that laboureth to withdraw
hym fro obediance withdraw-
eth hym fro grace. And he that seketh to
haue pryuate thinges leseth the thynges
that be in comonysk a man nat gladly
submyt hym to his superiour / it is a to-
ken that his fleshe is nat yet fully obe-
dyent to the spiryte / but that it ofte re-
belleth & murmurath. Therfore / if thou
desyre to ouercome thy selfe/and to make
thy fleshe obey mekely to the wyll of the
spiryte/lerne fyſte to obey gladly to thy
superiour. The outward enemye is the

L.ij. soner

The thirde

Soner overcome/ if the inner man that is
the soule be nat febled nor wasted. There
is none worse ne none more gredous end
my to thy soule than thy selfe/ if thy fles-
she be nat well agryng to the wyll of
the sprite. It behoueth the therfore to
hane a true dispisyng and contempte of
thy selfe/ if thou wylt preuayle agaynst
thy fleshe and blode / but for alnoche as
thou yet louest thy selfe inordinatly/ ther-
fore thou feryst to reclyng the wyl holly
to another manes wyll. But what great
thiugc is it to the that arte but duste and
noughte/ if thou subdue thy selfe to man
for my sake/ whan I that am almighty
& most high god/ maker of al thiunges sub-
dued my selfe meekly to man for thy sa-
ke. I made my selfe most meke and most
lowe of al men that thou shuldest lerne to
uercome thy pride throughe my meke-
nes/ lerne therfore thou asshes to be trac-
table/ lerne thou erth and duste to be me-
ke & to bowe thy selfe vnder every man-
nes force for my sake/ lerne to breke thyne
owne wyl and to be subiect to al men as
in thy hert. Kylle in great wrath agaynst
thy selfe and suffre nat pryde to reigne in
the/ but leue thy selfe so litel and so obe-
dient/ & so noughty in thyne owne sight
that

boke.

¶. lxxv.

that as the thinkes/all men maye right-
wysly go ouer the and crede vpon the as
vpon erthe or clay. O bawne man/what
hast thou to cōplayne. O thou soule syn-
ner/what mayst thou ryghtwysly say a-
gainst them that reproue the / syth thou
hast so ofte offended god/and hast also so
ofte deserued the paynes of hell? But ne
uertheles myne eye of mercy bath spared
the for thy soule is precyous in my sight/
that thou shuldest therby know the great
loue that I haue to the/ & be therfore the
more thankeful to me agayne and to gy-
ue thy selfe to partie and true subiection
and mekenes/ and to be redy in herte pa-
ciently to suffre for my sake thyne owne
contemptes & dispisinges / whan so euer
they shal happen to fall vnto the. Amen.

¶ Of the secrete and hidde iugementes
of god to be cousydered/that we be
nat proude of oure good dedes.

The. xv. chapitre.

Lorde / thou lownest thy iugementes
terribly vpon me & fillest my body & bones
w̄ gret fere & drede/my soule also trebleth
very sore for I am greatly astonyed/ for
that

The thyde

that I se that heuyns be nat clene in thy
syght/for sythe thou foundest defaute in
aungels and spreddyst them nat /what
shall become of me that am but byle and
strykunge careyn? Sterres fel frō heuen/
and I duske and asshes/what shulde I
presume? Also some people that seemed to
haue great werkes of vertuc/haue fallen
ful lowe. And suche as were fedde with
mete of aungels/I haue sene after delyte
in swynes mete/that is to say in fleschely
pleasures/wherfore it may be well sayde
and verifyd/that there is no holynes ne
goodnesse in vs / if thou withdrawe thy
hande of mercy from vs/ne that no wyl-
dome maye auayle vs. If thou lorde go-
uerne it nat/ne any strenght helpe/if thou
esse to preserue vs/ne no sure chastytie
can be/if thou lorde defende it nat/ne any
sure kepyng may profite vs/if thou lorde
be nat wakerye vpon vs/for if we be for-
saken of the/anone we be drowned and
perishe/but if thou a lytel visite vs with
thy grace/we anone lyue and be lyfte vp
agayne. we be vunstable/but by the we be
confyimed / we be colde and dull/but by
the we be styrred to feruoure of spreyte.
O howe mekely and how adiectly ought
I therloze to sele of my selfe / and howe
mochē

boke.

fo. lxxvi.

moche ought I in my hert to despise my selfe/though I beholden never so good & holy in sight of the worlde/and howe profoundly oughte I to submytte me to thy depe and profounde iugementes/ syth I fynde in my selfe nothing els but nougat and nougat. O/substaunce that may nat be pondred. O/see/that may nat be sayld / in the s by the I fynde that my substaunce is nothinge and ouer all nougat where is now the shadowe of this worldly glorie/and where is the trusse that I had in it ? Trewly it is banished awaie through the depenes of thy secrete and hydde iugementes vpon me. what is fleshe in thy syght / howe may claye gloriifie him selfe agayuste his maker ? howe may he be deceyued with bayne prayses/ whose herte in trouthe is subget to god? all the worlde maye nat lyfte hym vp in to the pryde/ whome trouthe that god is hath perfityly made subiecte unto him ne he may nat be deceyued with any dafteryng/that putteth al his hole trusse in god. For he lechth well that they that speke be bayne and nougat / & that they shall shortlye sayle with the sounde of wordes / but the trouthe of god alwaye abydereth.

Howe

The thyrd

Chowe a man shall ordre hym selfe in
his desyres. The. xviij. Chapitre.

Oy son saith our sauour Christ/
thus shalte thou saye in euery
thing that thou desyrest. Lorde
if it be thy will/be it done as I aske/ and
if it be to thy praysyuge / be it fulfylled
in thy name . And if thou se it good and
profitable to me / gyue me grace to bse it
to thy honoure . But if thou knowe it
hurtfull to me and nat profitable to the
helthe of my soule/ than take fro me such
desire . Euery desire cometh nat of the
holie goste though he it semeth ryght wyse &
goad/ for it is somtyme ful harde to iuge
whether a good spyrte or an yuell mo-
uethe to this thinge or to that/or whe-
ther thou be moued of thyne owne spi-
rype/ Many be deceyued in the ende/ whi-
che fyrt semed to haue ben moued of the
holie goste. Therfore / with dreede of god
& with meeknes of hert it is to desyre and
ask what so ever cometh to our mynde
to be desired and asked / & with a hole for
sakinge of our selfe to compt all thinges
to god/ & to say thus.lorde thou knowest
what thinge is to me moste profitable/w
this or that after thy wyll / Gyue me
what

boke.

Fo. lxxvij.

what thou wylt/ as moche as thou wylte/
and whan thou wylt/ do with me as thou
knowest best to be done/ & as it shal please
the/ and as shall be most to thy honoure/
put me where thou wylte/ & fely do with
me in all thynges after thy wyll. Thy
creature I am / and in thy handes/ leede
me and turne me where thou wylt/ Lo I
am thy seruaunte redy to all thynges that
thou commaundest / for I desyre nat to
lyue to my selfe but to the / wolde to god
it myght be worthelyc and profytablyc/
and to thy honoure. Amen.

CA prayer that the wyll of god be al-
waye fulfylled. The. xvij.

Chapytre.

Oste benygne lorde Jesu gracie
me thy gracie/ that it maye be al-
way with me and werke with me
and perseuer with me unto the ende. And
that I may euer desyre and wyll that is
moste plesaunt and mooste acceptable to
the. Thy wyll be my wyll/ and my wyll
alwaye more folowe thy wyll/ and desyre
accoerde therewith. Be there alwaye in
me one wyll and one desyre with the/
and that I haue no power to wyll or
to

The thirde
to nat wyl but as thou wylte / or wylte
nat / And graunte me that I may dñe to
all thinges that be in the worlde / and for
the to loue to be dispysed and to be as a
man unknowen in this worlde. Graunt
me also aboue all thinges that can be de-
syreth that I may rest me in the/ & fully in
the to pacifye my hert / for thou lorde art
the very true peace of herte / and the per-
fyte rest of body and of soule / and with-
out the all thynges be greuous and un-
quiet / wherfore in that peace that is in
the/one hugh/one blessed / and onc endles
goodnes shal I alway rest me / so mot it
be. Amen.

C That the very true solace and com-
forte is in god. The. xviiij.

Chapitre.

G Hat so euer I may desyre or
thinke to my conforte / I a-
byde it nat here / but I trusste
to haue it hereafter / for if I
alone might haue al the so-
lace and comfort of this worlde / & might
use the delytes therof after myne owne
desyre without sinne / it is certayne that
they myght nat longe endure / wherfore
my

boke.

Fo. lxxviiij.

my soule maye nat fully be comforted ne
perfityly be refrested but in god onely/
that is the comforter of the poore in spi-
ritte/and the embracer of the meke & lowe
in hert. Abyde my soule abyde the promi-
se of god/& thou shalt haue abundaunce
of al goodnes in heuyn / If thou inordi-
natly coueyte these goodes present/ thou
shalte lese the goodnesse eternall / haue
therfore goodes present in vse & eternall
in desyre . Thou mayste in no maner be
facyate with tempozal goodes / for thou
art nat create to use them and to rest the
in them/for if thou alone myghtest haue
al the goodes that ever were create and
made/ thou myghtest nat therfore be hap-
py and blessed/but thy blessedfulnes and
thy ful felicity stādeth onely in god that
hath made al thinges of noughe/& that
is nat suche felicitye as is comended of
the folishe louers of the worlde/ but such
as good christen men and women hope
to haue in the blyss of heuen/& as some
gostly persones cleane & pure in hert som-
tyme do taste here in this presente lyfe/)
whose conuersacion is in heuen . All
worldly solace and all mannes comforde
is bayne and shorte/but that comforde is
blessed and sothfaiste / that is perceyued
by

The thyrd
by trouthe inwardly in the herte. A des-
usute folower of god beareth alwaye a-
boute with hym his comforter / that is
Iesu / & sayth thus unto hym . My lorde
Iesu I beseeche the that thou be with me
in every place & in euery tyme / and that it
be to me a speciall solace / gladly for thy
loue to wante all mannes solace . And ys
thy solace wante also / that thy wyll and
thy ryghtwyse prouynge and assayenge
of me / may be to be a singuler comforter &
a hyghe solace / thou shal nat alwaye
angry with me ne thou shalt nat alwaye
threte me / so mote it be .. Amen .

C That all our studie and busynesse of
mynde oughte to be put in god .

The. xix. Chappitre.

My sonne sayth our lorde to his seruāt
luffre me to do with the what I wyll / for
I knowe what is best & most expedient to
the / thou workest in many thinges after
thy kyndely reason & after as thy affectiō
and thy worldly policie syreteth the / and
so thou mayst lyghtly erre and be decey-
ued . O lorde it is true al that thou sayest /
thy prouidence is moche more better for
me / than all that I can do or say for my
selfe .

selfe, wherfore it may wel be sayd and verifieth that he standeth very casually that setteth nat all his trusse in the / therfore lordc whyle my wyt abydeth stedfast and stable / w with me in al thinges as it pleseth the / for it may nat be but well all that thou doest / ys thou wylte that I be in lyght / be the blessed. And if thou wylte I be in darkenesse / be thou also blessed. If thou vouchesafe to comforthe me / be thou hyghly blessed. And if thou wylte I lyue in troublle and without all comforte / be thou in lyke moche blessed.

My sonne so it behoueth to be with the / if thou wylte walke with me / as ready must thou be to suffre as to ioye / and as gladly be nedy and poore / as welthy and ryche . Lordc / I wyll gladly suffre for the what so euer thou wylt shall fall vpon me / indifferently wyll I take of thy hande / good and bad / bytter and swete / gladnesse and sorowc / and for al thinges that shal befall to me / heretely wyll I thanke the / kepe me lordc fro synne and I shal neyther dide dethe ne hell / putte nat my name out of the boke of life / & it shall nat greue me what troublle

so euer befall
vpon me .

That

The thyde

¶ That all temporall myseries are gladly
to be borne through example of
Christ. The xx. Chappyte.

MI sonne say the our lord I des-
cended fro heuen / & for thy helth
haue taken thy myseryes / nat co-
pelled thereto of necessytie / but of my cha-
rtytie / that thou shaldest lerne to haue pa-
cience with me / & nat to disdayne to bere
the myseries / & the wretchednesse of this
life / as I haue done for the / for from the
fyre stoure of my byrthe unto my deathe
vpon the crosse / I was never w/out some
sorowe or payre / I hadde gret lacke of
temporal thynges / I herde gret com-
playntes made on me / I suffered henyg-
nely many shames and rebukes / for my
benefayres I receyued vnykynnes / for
my myracles / blasphemyes / and for my
true doctrine many reprefes. O lord for
asmuche as thou were founde pacient in
thy life fulfyllynge in that mooste speci-
ally the way of thy fader / it is syttinge
that I mooste wretched sinner bere me pa-
ciently after thy wyll in all thinges / and
as lenge as thou wylte that I for myne
owne helthc bere the burden of this cor-
rupcyble life / for though he this lyfe be te-
dious

book. 10. fol. 9. v. No. lxxxi
dious/ & as an hevy burden to the soule.
yet acuerthelesse it is nowe through thy
grace made very meritorious/ & by exan-
ple of the s of thy holy sayntes/it is now
made to weyke plones more sufferable &
more celer / & also mōrē the more conforta-
ble than it was in the oldē lawe/whā the
gates of heuen were shittē / & the way thy
dearwārde was darkē / & that so fewe dyde
cōeyre to seke it. And yet they that were
than eightwyse & were ordayned to be sa-
ued before thy blessed passion and derthe
micht never haue come thider. O what
thankes am I bōude therfore to yelde to
the that so louynghly hast bouched sake to
the we come & to all fauthfull people that
woll folowē the / the very twe & straite
way to thy kyngdomē. Thy holy lyfe is
our waye / & by thy pacience we walke to
the that arte our heed & gouernour. And
but thow loide haddest gone before us we
wed vs the way who wolde haue chenu-
ned hym to haue folowed. O howe mas-
ny shuld haue ratid behynde/ if they had
nat sehe thy blessed exāples goynge befor-
re/ we be yet slowe & bulle nowe we haue
sene & herde thy signes & doctrins/what
shulde we than haue ben if we had seend
no lathe light goyng before vs. We wyl
Amyta.

Ex

we

The thirde

we shulde haue ficed our mynde & oure for-
ue holly & worldly chiges/ fro the whiche
hepe vs lorde of thy greet goodnes. And

C Of patient suffryng of iniuris and
wronges/ & who is trewly pacient.

The. xxij. chapitre.

My son what is it that thou spkest?
why doste thou thus complayne? Less
esse complayne no more/ consider my pas-
syon & the passions of my sayntes/ and
thou shalte well se that it is right lytell
that thou doest suffre for me/ thou haste
nat yet suffred to the shedyng of thy blo-
de/ and trewly thou hast lytell suffred in
comparison of them that haue suffred so
many thynges for me in tyme past/ and
that haue ben so strongly tempted/ so gre-
uously troubled/ and so many wayes p-
ued. It behoueth the therfore to remem-
ber the greet grecuous thynges that other
haue suffred for me/ that thou mayst the
more lightly beare lytell grecies. And if
they seme nat lytell to the/ loke thy im-
pacience cause not that/ but nevertheless
wheder they be lytell or great/ Rudeye al-
way to bera the patiently/ without grud-
gyng or complayning if thou may/ a tha-
tter

boke.

fo. lxxv.

better that thou canst dispose the to suffe the/ the more wiselyer thou dost & the more mercite shalt thou haue / & thy burden by reason of thy good custome & of thy good wyll shalbe the light/ thou shalt never say I can nat suffre this thig of such a yson/ nor it is nat for me to suffre it/ he hath done me great wronge/ and layth vnto my charge that I never thought/ but of another man I woll suffre as I shall thy nke. Suche maner sayenges be nat good/ for they consider nat the vertue of pacience/ nor of whome it shall be crowned/ but they rather consider the persons/ and the offences done vnto the. Therfore he is nat truely pacient that wil nat suffre but as moche as he woll and of whom he woll/ for a trewe pacient man forseth nat of whom he suffreth/ whiche of his prelate or of his felowe that is engall vnto hym/ or of any other that is vnder hym/ nor wheder he be a good man/ or a holy/ or an yuell man and an unwoorthy/ but whan so euer any aduersytie or wronge falleth vnto hym/ what so it be and of whom so euer it be/ he taketh all thankfully as of the hande of god/ and accompteth it as aiche gylte and a great benefayre of

M. iij. god/

The thirde

god/ for he knoweth wel that there is na
thyng that a man may suffre for god/ that
may passe without gret merite. Be thou
therfore redy to batayle if thou wylt ha
ue victore/ without batayle thou mayst
nat come to the crowne of paciente. And if
thou wylle nat suffre / thou refusest to be
crowned / wherfore if thou wylt nedely
be crowned/ relygion strongly & suffre paci
ently / for without labour no man maye
come to rest / nor without batayle no man
may come to victore. O lorde Jesu/ ma
ke it possyble to me by grace/ that is im
possible to me by nature. Thou knowest
well that I may lytell suffre/ & that I am
anone cast downe with a lytel aduersite/
wherfore I besech the/ that trouble & ad
uersite may herafter for thy name be be
loued & desired of me/ for truely to suffre
and to be vexed for the/ is very good and
profitable for the helth of my soule.

C Of the knowlegynge of our owne inf irmities/ & of the myseries of this

lyfe. The. xxij. chapi.

— Shall knowlege agaynte me all
my vnglynesse/ and I shall
confesse to the lorde all the vnsa
blenesse of myne hert. Ditzynes it is bbe
a lytell

boke.

fo. lxxix.

a lytell thynge that calleth me downe / & maketh me dull & slowe to all good wox-
kes. & somtyme I purpose to stande stō
gely / but whan a lytell temptation cometh
it is to me great anguyſhe & grefe / and
somtyme of a right lytell thynge / a gre-
uous temptation ryseth. & whan I thinke
my ſelue to be ſomwhat ſyker / & that as
me ſemeth / I haue the higher hande / ſo-
daynly I ſele my ſelue nerchande ouercomē
by a lyght temptation. Behold therfore
good lord / beholde my weykenelle & my
ſraylnelle / best knownen to the before all
other / haue mercy on me lord / & delyuer
me fro the filthy drenges of synne / that
my ſete be never fixed in them . But this
is it that ofte grudgeth me ſore / & in ma-
ner conſoudeſt me before the / that I am
ſo vnable & ſo weyke & ſo fraile to reſiſt
my paſſiōs . And though they drawe me
nat alwaye to conſent / yet neuertheleſſe
their cruell aſſauſes be very greuous vñ
to me / ſo that it is in maner tedious to
me for to lyue in ſuch batayle / but yet ſu-
chē batayle is nat all vnyproffable to me
for ther by I knowe the better myne oþre
ne infirmyties / for I ſe well that ſuche
wicked fantasies do rype in me moche ſo
neſt than they go awaie . But wolde co-

M. iii. god

The thyrde

god that thou most stongest god of Is-
rael the louer of all faichfull soules/wol-
dest bouchsafe to behold the labour and
the sorowe of me thy poorest seruaunt/s
that thou woldest alayf me in all thyngs
that I haue to do . Strengthe me lorde
with heuenly strength / so that the olde
enemy the fende/ ne my wretched fleshe/
which is nat yet fully subiecte to the spyp-
rite/ haue nat power ne lordship ouer me
agaynst whom I must fighc continually/
whyle I shall lyue i this miserable lyfe .

But alas what lyfe is this/ where no
trouble nor misery wanteth? where also
every place is full of snares/s of mortall
enempes/ for one trouble or temptatyon
goyng away another cometh / & the fift
conflicte yet buryng many other sodayn-
ly ryse mo than can be thought . Howe
may this life therfore be loued that hath
suche bytternesse/s that is subiecte to so
many myseries? And howe may it be cal-
led a lyfe that bryngeth forthe so many
dethes & so many godly infections / and
yet it is beloved & moche delited in of ma-
ny persons ? The worlde is oft reproved
that it is disceitfull and wayne/s yet it is
nat lightly forsaken (specially) wha the
concupyscences of the fleshe be suffred
to haue

to have rule/ some thynges syre a man
to loue the worlde/ and some thynges to
disppse it. The concupiscence of the fles
he/ the concupiscence of the eye/ and the
pride of the hert/ spyre a man to loue the
worlde. But the paynes and myseries
that folowe of it/ causereth hatred and re
dioulnesse of it agayne. But alas for soz
towe a lytell delectation overcometh the
mynde of them that be moe he ferre to lou
ue the worlde / and druyeth out of their
hertes all heuenly despyses / in so moche
that many accompte it as a ioye of para
dise to lyue vnder suche sensyble pleaſu
res/ and that is bycause they neicher ha
ue scene ne tasted the sweetnesse in god/ ne
the inwardre gladnesse that cometh of
vertues. But they that perislyp disppse
the worlde/ and that study to lyue vnder
holy disciplyne/ be nat ignorant of the
heuenly sweetnesse that is promysed vnto
goostly lyuers/ and they se also howe
greuously the worlde errest/ and howe
greuously it is decoyued in dyuers ma
ners.

Chowe a man shulde seth in god aboue
all thyng. The xxviijth and last
chapiter.

Above

The thirde

Aboue all thynges & in all thynges reste thou my soule in thy lorde god/ for he is the eternal rest of all aungels & sayntes. Gyue me lorde Jesu this speciall gracie for to rest me in the aboue all creatures / aboue all helthe & fairesse / aboue all glorie & honoure/ aboue all dignite & powre / aboue all conyng & policy/ aboue all riches and craftes / aboue all gladnesse of body & of soule/ aboue all fame & praysing / aboue all sweetnesse & consolation/ aboue al hope & remissyon/ aboue all merite & deserte/ aboue all giftes and rewardes that thou mayst gyue or sende beside thy selfe/ and aboue all ioyes & mirthe that mannes hert or mynde may take or fele / and also aboue all angels & archangels / & aboue all the company of heuenly spritis/ aboue all thynges visiblie & invisiblie / & aboue all thyng that is nat thy selfe. For thou lorde god arte moste best/ most highest/ most mightiest/most sufficient/ & most ful of goodness/most swete/most confortable most faire/most louyng/most noble/and most glorious aboue all thyng/in whom all goodness is together yfitye of fullye/ bath ben & shalbes And therefore what so ever thou gyue me besyde thy selfe / it is shadie. lytell

boke. folio. lxxxij.

Iy tell a iſſuſtriēt to me/for my hert may
nat rest ne fully be pacified but in the/ so
that it aſſende aboue all g̃fſtes / & also a
houe all maner of thiges that be creare.

O my lorde Iesu Christ most louyng
ſpouse/ most pureſt louer / & gouernour
of every creature. who ſhall gyue me wa-
ges of yfite liberte/that I may ſyce high
and reſt me in the? O whan ſhall I ful-
ly ſente to the/ and ſe ſele howe ſwete
thou art? whan ſhall I holly gather my
ſelfe togider in the ſo pately/that I ſhal
not ſor thy loue ſele my ſelfe/but the one
is aboue my ſelfe ſ above all bodily thy-
nges/ & that thou viſyte me in ſuche wiſe/
as thou doſte viſite thy faſthfull louers.

Nowe I ſoſte moſne & complayne the
miſeries of thiſ lyfe/ & with ſorowe & wo
bere them w right gret heupnelle foſ ma-
ny yuell thynges happen dayly in thiſ
lyfe/ whiche oſtymes trouble me & make
me very heup / & gretly darken myne un-
derſtandynge. They hynder me greatly &
put my mynde fro the/ & ſo encombe me
many wayes / that I can nat haue free
mynde & clene deſire to the/ ne haue thy
ſweete embrasyngs that no thy bleſſed ſat-
ties be alway preſent. Wherſoſc I beſeech
the lorde Chrift Iesuſ that the ſugbyngs
and

The thynge

and the inward desyres of my hert with
my many folde desolaciōs may somewhat
move the and enclyne the to here me. O
Iesu the light & brightnes of euerlastig
glory/ the ioy and comforde of all cryskēn
people that are walkyng & laborynge as
pulgryms in wyldernes of this woldē/
my herte cryeth to the by styl desyres w-
out boþe & my scilence speketh unto the
& saþt thus/howe long tariech my lordē
god to come to me/betyly I trust that he
wyll shortly come to me his poerest ser-
uaunt & comforde me & make me ioyous
& glad in hym. And that he wyll deliuer
me fro al anguyſſe & sorowe. Come lordē
come for wout the I haue no glad day ne
houre/for thou art al my ioy & gladnes/
& without the my soule is barayne & bo-
de/I am a wretche & in maner in pryslon/
& bounde with setters tyl thou throughe
the lyght of thy gracieous presence don-
chesaute to visite me and to refresche me/
and to bryng me agayne to lyberete of
spirite & that thou vouchesaute to shewe
thy fauourable and louely countenaunce
vnto me. Let other seke what they wyl/
but truely there is no thynge that I wyl
seke nor that shall please me/but thou
my lordē god my hope and euerlastynge
helth.

boke.

¶.lxvii.

helth. I shall nat cesse of prayer tyll thy
grace retourne to me agaynes that thou
speke inwardly to my soule, & saye thus.
Lo I am here / I am com to the for thou
hast called me / thy tress and the desyre
of thy herte / thy meeknes and thy contri-
ction / haue bowed me downe and brought
me to the. And I shal say agayne / lorde
I haue called the / and I haue desyred to
haue the / redy to for sake all thynges for
the / thou syste hast styrred me to sche the /
wherfor be thou alway blessed that hast
shewed suche goodness to me / after the
multyptude of thy mercys . what hath thy
serualie lorde more to do or say / but that
he meken hym selfe before thy maestrie /
ever haue in mynde his owne iniquitie ?
There is none lyke to the lorde in heuen
ne in erthe / thy workes be good / thy iug-
gements be rightwys / and by thy pro-
uydice all thynges be governed . whereso-
fore to the that arte the wylsdome of the
father be euerlastynge ioye and glorie .
And I humbly beseche the that my body
and soule / my herte and tonge / and
all thy creatures may alway

laude the and blesse

the. Amen.

¶.lxviii.

The thirde

C Of remembryng of the great and
manyfolde benefyces of god.

The. xviiiij. chapt.



Pen myne herte lorde/ in to
the beholdingyng of thy lawes/
and in thy comauademetes
teche me to walke. Spreue me
grace to knowe & to understand
de thy wyl / & with great reverencie & dilig-
gent consideracion/ to remembre thy many-
folde benefyces/ that I may frohes forth
yelde to the dewe thakynge for them a-
gayne. But I knowe and confesse it for
trouthe / that I am nat able to yelde to
the eodigne thakynge for the less bene-
fycyte that thou hast gyuen me. For I am
lesse than the less benefite that thou hast
gyuen. And whan I beholde thy noble-
nesse & thy worshynesse / my spryte dre-
veth & trembleth very sore for the great-
nesse therof. O lorde/ all that we haue &
body & in soule withinforthe & without-
forth/naturally or supnaturally they be
thy benefites / shewe the openly to be a
blessed and a good benefactour/ of whō
we haue receyued such gyftes/ & though
one hath receyued more & another leſſe/
yet they all be thy gyftes / & without the

the less can nat be had / & he that hath mo-
re receyued / may nat rightfullly glorifye
hym self therin / as though he had gotten
it by his owne merite / ne exalt him self a-
bove other / nor disdayne other / nor des-
pise his inferiors therfore / for he is greet
est & most acceptable to the / that less as-
cribeth to hym selfe / & that is for such
gistes the more meke & the more deuoute
in yeldyng thākynges to the for them a-
gaync / & he that through mkenesse can
holde hym selfe most vyle & most vnwo-
rthy of all other / is the more apte to recey-
ue of thy hande more larger gystes. Also
he that hath receyued the fewer gystes /
ought nat therfore to be hevy ne to dis-
daync at it / ne to be enuyous against the
that haue receyued the greet / but rather
he ought to lyfte his mynde bwarde to
the / & highlye to laude & prayse thy na-
me that thou so liberally / so louyngly / &
so freely without acceptynge of psone / de-
partest thy gystes among thy people. Al
thynges come of the / & therfore thou art
in all thynges to be blessed. Thou huds-
west what is expediet to be gyuen to euer
y psone / & why one hath lesse & another
more / it is nat to vs to reason or discutte
but to the onely by whom the merites of
euer

The thirde

every man halve discussed. wherfore so
he I accompt it for a great benefyte/nat
to haue my gystes wherby outwardlye
and after mannes iugement / laude and
praysinghe shulde folowe. And ouer that/
as me semeth/ although a man consyder
and beholde his owne pouerrie/ and the
vilenesse of his owne persone / he ought
mat therfore take grefe/ heuynesse/no; de
rection/but rather to cōceyue therby gret
gladnesse of soule/ for thou haue chosen
and dayly dotte chuse poore meke ysons/
and suche as be despised in the worlde/to
be thy famylie and hous holde seruaun
tes/wytnes thy apostles whom thou ma
dest prynces of al the worlde/ whiche ne
uerthelesse were conuersant among the
people without complaynynges/ so meke
and simple without al malice & deceyte
that they ioyed to suffre reproches for thy
name/so farforþ that suche thynges as
the worlde abhorretþ and feareþ they co
veyred with gret despise/thus it appereth
that there ought nothyng so moche to
comforte and glad thy louer & hym that
hathe receyued thy benefytes / as that
thy wyl and pleasure in hym be fulfylled
after thy eternall disposition of hym from
the begynnunge / wherwith he ought to
be

boke. fo. lxxxviij.

be so wel contented and pleased that he
wolde as gladly be holden leſt/ as other
wolde be holden moſte/ and as peallfull
wolde he be and as well pleased in the
lowest place as in the hyghest/ & as glad
to be diſpiled and abiect and of no name
ne reputacyon in the worlde/ as other to
be nobler or greateſt/ for thy wyl lordes
the honoure of thy name ought to excell
al thynges and moſe ought it to please
ebor thy louer than al other benefaſtes
gyuen or that myght be gyuen unto hym.

Cof fourte thynges that bryng peace
in to the loule. The. xxv. chapite.

MI founē nowe shall teche the/
the very trueli way of peace and
of perfeſſe lyberty. O lordē Iesu
do as thou sayſt for that is right ioyons
for me to here/ ſtudye my ſonne rather
to fulfyll an other mannes wyl than
thyne owne choyce alway to haue lytell
worldeſly rychesse rather than moche/ ſe
he also the lowest place and deſyre to be
under other rather than aboue/ and con
veyce alwaye and praye that the wyl
of god

The thysde

of godde holly done in the. To such a pa-
son entreth so hastily in to the very true
waye of peice and inward quernesse.

O lord, this shorte lesson that thow
hast taught me/ contayneth in it selfe mo-
che high pfection. It is shorte in wordes
but it is full of sentence & fruictfull in ver-
tue/ for if it were wch's faithfully kepe
of me/ vngodlynesse shulde haue no ligh-
ty spring i me as it hath done/ for as ofte
as I felte my selfe vngodly & nat contented/
I fide that I haue gone fro this less-
on & fro this good doctryne. But thou
lorde Jesu that all thiges hast vnder thy
gouernance/ & alway louest the helpe of
mannes soule/ increase more gracie in me
that I may from henceforth fulfyll these
teachynges/ and that I maye do alwaye
that shalbe to thy honour and to the hel-
the of my soule.

A prayer agaynst yuell thoughtes.

The. xxvj. chapter.

Olorde Jesu/ I beseeche the be-
nat farre fro me but come shor-
telys & helpe me/ for bayne thou-
ghtes haue rySEN in myne heare/ & world-
lye dierdes haue troublid me very sore.
how

boke. fo. lxxvij.

Whiche shall I breke them downe? howe
shal I passe vnhurte without thy helpe?
I shal go before the sayth our lord and
I shal ouerthowe the power of the fende
and than shal I set open to the the yates
of godly knowledge / & shall shewe to the
the priuytyes of my secretes. O lord do
as thou sayest/ and than shall flee fro me
all wycked fantasyes / & truely this is my
hope and my onely comforde/ to sic to the
in every trouble stedfastly to trust in the/
inwardly to call to the/ and paciently to
abyde thy comynge & thy heuenly consol-
acyons/ whiche I trust shal shortly co-
me to me. Amen.

Ca prayer for the cleryng of mannes
mynde. The. xxviij. chapitre.



Larifie me lord Jesu w
the clerenesse of the euer-
lastynge lyght/ and dryue
out of my herte all maner
of derknes and all bayne
ymagynacions and byo-
lent tempeacions / syghte
strongly for me/ and dryue away the yuel
vestes / that is to say al my yuel & wicked
concupisances / that peace of conscience
Imita. R. may

The thyrde
may entre and haue ful rule in me / & that
habundance of laude and praylyng of
thy name / may sounde contynually in the
chambre of my soule / that is to say in a pu-
re & a cleane cōscieſſe i me. Comaunde the
wyndes and tempestes of pryde to celles
byd the ſee of worldely couertyſe to be in
reſte / and charge the northen wynde / that
is to ſay the fendes temptacyon that it
blowen nat / and than shall be great tran-
quilitie and peace i me. Sende out thy
light and the trouth of godly knowlege /
that it may fyne vpon the erthe barayne
and drye / & ſende downe thy grace frome
aboue & therwith anoynte my drye heret.
And gyue me the water of iily deuocyon
to moyste therwith the drynes of my soule
that it maye brynge forthe ſome good
fruyte that hal be lykyng and plesaunt
to the. Keyse vp my mynde that is ſore
opprefſed with the hevy bourden of syn-
ne / and lyfte vp my desyre to the loue of
heuenly thynges / that by a taste of the he-
uenly felicite it maye lothe to thynke on
any earthly thynges. Take me lordē and
delyuer me fro the vyle consolacyon of
creatures / whiche muſt of necessarie ſhort
ly peryſſe & fayle. For there is nothinge
create that maye fully ſatisfye myne app-
petye.

boke.

Fo.lxxix.

petyte. Joyne me therfore to the with a
sace bonde of heuenly loue/for thou only
satisfiest to thy louer. And without the al
thynges be wayne and of no substaunce.

CThat it is nat good to serche curys
only another mannes lyfe.

The.xviii.chapitte.

OI sonne sayth oure lorde/ loke
thou be nat curios i serchynge
of another mannes life/ne that
thou busye nat thy selfe with thynges
that belongeth nat to the / what is this or
that to the folow thou me/what it to the
wheder this man be good or bad/ or whe
ther he say or do this or that. Thou ne
dest nat to answere for another mannes
dedes/but for thine owne dedes thou must
nedely answere/vhy dost thou tha medle
where it nedeth nat. I se and knowe eue
ry man & eury thyng vnder the sonne/I
se & beholde/ & howe it is with every per
sonne/what he thynketh/what he wylleth
and to what ende his werke draweth is
open to me. And therfore al thynges are
to be referred to me. Kepe thy self alway
in good peace & suffre hym that wyl al
gates serche another mannes lyfe be as

M.iij. busp

The thysde

busyn as he wyl. And in the ende shall fall
vpon hym as he hath done and sayd / for
he can nat deceyue me what souer he be/
if thou admouys the any persone for his
soule helthe / looke thou do it nat to gete
the therby any name or fame in the worl-
de / ne to haue the familiaritie or priuate
loue of any persone / for suche thynges
cause moche vnquietnes of mynde / & wyl
make the also to leese the rewarde that
thou shuldest haue of god / and bring also
great derknes in to thy soule. I wolde
gladly speke to the my wordes & open to
the the secrete mysterie of fraternal cor-
rection / yf thou woldest prepayze thy sou-
le redy agaynst my comynge / & that thou
woldest opē the mouthe of thy hert fayth-
fully to me. Be thou prouident / wake di-
ligently in prayer / meken thy selfe in eue-
ry thyng / and thou shalte synde great
comfort in god and litell resistance in thy
euene crysten.

CIn what thyng peace of herte and
greatest profyte of man standeth.

The xxix. chapitre.

My sonne sayth our lord Iesu / I sayd
to my discipiles thus . My peace I leane
with

with you/my peace I gyue you / nat as
the worlde gyueth/but moche more than
it may gyue. Al men desire peace / but all
men wyl nat do that belongeth to peace/
my peace is with the meke and mylde in
herte/ & thy peace shal be in moche pa-
cence/if thou wylt here me and folowe my
wordes thou shalte haue great plentic of
peace. O lorde what shal I do to come to
that peace. Thou shalte in al thy werkis
take good hede what thou doste & sayste/
and thou shalte set al thy hole entente to
please me / and nothyng shalte thou co-
ueynt or ske without me/ & of other men-
nes dedes thou shalte nat iuge presump-
tuously/ne thou shalte nat medle w/ thin-
ges that perteyne nat to the / if thou do
thus it maye be that thou shalte lytell or
seldome be troubled/but neuerthelesse to
fele no tyme no maner of trouble nor to
suffre no heuynes in body ne in soule / is
nat the state of this lyfe but of the lyfe to
come. Whiche nat therfore that thou hast
founde the true peace for/ thou felest no
grefe/ne that al is wel w/ the whan thou
hast none aduersarie/ne that al is perfite
for/ that every thyng cometh after thy
mynde. Ne yet that thou arte great in
goddes sight or specially beloued of hym

The thyr de

for thou hast great seruoure in deuocyon
and great swetnes in contemplacyon/for
a true louer of vertue is nat knownen by
al these thynges / nor the true perfection
of man standeth nat in the (wherin than
lorde) in offryngc of a man with all his
herte holly to god/nat sekyng hym selfe
ne his owne wyl/neyther in great thinge
nor in small/in tyme nor in eternitie / but
that he abyde alway one / & yelde alwaye
lyke thankes to god for thynges plesant
and displeasant / wayeng them all in one
lyke balaunce as in his loue/ and if he be
also so strong in god that whan i nwarde
consolacyon is withdrawen/ he can yet
stryke his hert to suffre more if god so wil/
¶ yet he iustisicth nat hym selfe ne pray-
seth not hym selfe therfore / as holy and
ryghtrwysse / than he walketh in the very
true way of peace and than he maye well
haue a sure and a perfite hope and trusste
that he shall se me face to face in cuerla-
styng toy and fruycyon in the kyngdom
of heven. And if he can come to a perfyte
and a full contempte and dyspplyngc of
hym selfe than shall he haue full babuns-
daunce of rest and peace in the iope every-
lastynge after the measure of his gyfe.

A M E R.

¶ of the

CO sthe lybertye/excellencie/and
worthynes of a fre mynde.
The.xxi.chapitte.

Lorde it is the werke of a perfite
man/never to sequestre his myn-
de fro the beholdyng of heuenly
thynges /and amonge many cures to go
as he were without cure /nat in the ma-
uer of an ydle or of a desolute person/but
by the specyal prerogatyue of a fre myn-
de alway busy in goddes seruyce/nat cle-
uyng by inordinate affection to any crea-
ture. I beseeche the therfore my lord Jesu
moste meke and mercyfull that thou ke-
pe me fro the busynes and cures of the
worlde/that I be nat ouer moch enquire-
ted with the necessytys of the bodily
kynde /ne that I be nat taken with the
voluptuouse pleasures of the worlde/ne
of the fleshe/and that in lyke wyse thou
preserue me from all hynderaunce of the
soule /that I be nat broken with ouer mo-
che heuynes/sorowe/nor worldly dñe.
And by these peticions I aske nat onely to
be deliuered fro liche banstyres as the
worlde desyreteth/but also fro liche mis-
ties as greue the soule of me thy seruante
With

The thirde

With the comon malediction of makynge
that is with corruptioun of the bodyly fes-
ting wherwith I am so greued and let-
ted that I may nat haue libertie of spiri-
te to beholde the whan I wolde. O lorde
god that art swetnesse vnspekable turne
in to bytternes to me al fleschely delytes/
Whiche wolde drawe me fro the loue of
eternall thynges to the loue of a shorte
a byle delectable pleasure / lete nat the
flesch & blode ouercome me/ ne the worl-
de with his shorte glorie deceyue me/ nor
the fende with his thousandefolde craf-
tes supplant me / but gyue me godly
strength in resistyng / pacience in suffe-
ryng/ and constraunce in perseuerynge.
Byue me also for al worldely consolaci-
ons the most swete consolacion of the ho-
ly goost. And for al fleschely loue sende in
to my soule the loue of thy holy name.
Lo/ mete/ drynke/ cloth yng/ and al other
necessaries for the body be paynfull and
troublous to a feruent spirite/ whiche if
it myght/ wolde alway rest in god and in
godly thynges/ graunt me therfore gra-
ce to vse suche bodyly necessaries tempo-
ratly & that I be nat deceyued with ouer-
muche desyre to them. To forsake al thin-
ges it is nat lawfull/ for the bodyly kinde
must

boke.

¶.lxxxix.

must be preserued / and to leke superfluous thynges more for pleasure than for necessytie / thy holy lawe prohibiteth / for so the fleshe wolde rebel agaynst the spide / wherfore lord I beseche the that thy hande of grace may so gouerne me & teche me that I excede nat by any maner of superfluytē. Amen.

CThat pryuate loue most letteth a man from god. The. xxxi. chapitre.

My sonne sayth our lord / it be houerth the to gyue al for all and nothyng to kepe to the of thyne owne loue / for the loue of thy self more hurteth the than any other thyng in this worlde / after thy loue and after thyne affection / every thyng cleueth to the more or lesse / yf thy loue be pure / simple / & wel ordred / thou shal be without inordynate affection to any creature . Loueyte therfore nothyng that is nat lefull for the to haue / & haue nothyng that maye let the fro gosly trauyle / or that may take fro the the inwarde sybertie of soule . It is marueyle that thou comytest nat thy self ful ly to me with all thy herte / with al thynges

The thirde

that thou mayst haue or desire. Why arte
thou thus consumed withayne sorrow
why arte thou wered with synguous cu-
res? Stande at my wyll and thou shalte
synde nothyng that shall hurt the or bi-
der the/ but if thou seke this thiȝ or that
or woldest be in this place or in that / for
thyne owne profite and for thyne owne
pleasure/ thou shalte never be in rest/ ne
thou shalt never be free fro some trouble
of mynde/ for in every place shalbe founde
some thyng that woll mylyke the. Tra-
sitorie thynges whan they be had & greet-
ly multiplied in the world/ do nat alway
helpe mannes soule to peace/ but rather
whan they be despised and fully cut oute
of the loue & desire of the herte/ and that
is nat to be vnderstande onely of golde &
syluer/ & other worldly richesse/ but also
of desire of honours & praynges of the
worlde/ whiche shortly bauyfeth and
passeth away/ as dothe the smoke with
the wynde/ the place helþeth lytell if the
spirite of feruour be away. Also the pea-
ce that a man getteth outwarde shal nat
long stade hole/ if it be boyde fro the true
inwarde peace of herte/ that is to say/ tho-
ugh thou chaunge thy place/ yet it shall
lytell alenide the/ but thou stande stable
and

boke. fo. lxxxliij.
and stedfaste in me / for by newe occasiōs
that shall dayly ryse / thou shalte fynde
that thou hast fledde and percase moche
more perylous and moche more grevous
se thynges than the firske were.

A prayer for the purgyng of mannes
soule / and for heuenly wysdome & the
grace of god to be optayned and had.

The. xxxiiij. chapitre.

Conferme me lordē by the grace
of the holy goost / and gyue me
grace to be strong inwardly in
soule / and auoyde out therof all
unprofytal busynes of the worlde and
of the flesche / that it be nat ledde by un-
stable desyres of erthely thynges . And
that I may beholde all thynges in this
worlde as they be / traitorise and of hor-
re abidynge / and me also to go with them
for no thyng vnder the Sonne may lon-
ge abyde / but all is vantie and affliction
of spyrite . O howe wylle is he that
feleth and vnderstandeth this to be true
that I haue sayde . Spue me lordē ther-
fore heuenly wysdome / that I may lea-
ne to sche the and to fynde the . And a-
bove all thinges to loue the / and all other
thynges

The thirde

thynges to vnderstaunde & knowe as they
be after thoder of thy wylsdome & none
otherwise. And gyue me grace also wisse
ly to withdrawe me fro them that flatter
me / & paciently to suffre them that gre-
ue me / for it is great wylsdome nat to be
moued with every blaste of wordes / nor
so gyue eare to hym that flattereth as
dothe the meremayde. The waye that is
thus begon / shall bringe hym that wal-
keth in it / to a good & a blessed endyng.

C Agaynst the puell sayenges of detrac- tors. The. xxiiij. chapitte.

Meson sayth our sauour Christ
thou shalte nat take it to gres-
uell or say puell of the that thou woldest
nat gladly here / for thou shalte yet thike
worse of thy selfe / & that no man is so y-
uell as thou arte. If thou be well ordred
winforth in thy sonle / thou shalt nat mo-
che care for such flyeng wordes. And yet
it is no lytell wylsdom / a man to kepe hi-
selfe in scilence & in good peace whā yuel
wordes be spoken to hym / & to turne his
herte to god & nat to be troubled with ma-
nes iugement / let nat thy peace be in the
vertes

boke.

Fo. lxxxiiiis.

hertes of men/ for what so euer they say
of the good or bad/ thou art nat therfore
another man/ for as thou arte thou art.
where is the true peace & the true glory &
is it nat in me/ yes trewly. Therfore he
that neyther desyreteth to please man/ ne
dredeth nat to displease hym/ shall haue
great plentie of peace/ for of inordinate
loue & baynedredede/ cometh all vnquiet-
nesse of hert & vngestfulness of the mide.

Chowe almighty god is to be inward
ly called unto/ in tyme of tribu-
lation. The. xxxiiij. cha.

Lord thy name be blessed for euer
that thou woldest this temptation
and tribulation shuld fall vpon
me. I may nat escape it but of necessytie
I am driven to flee to the that thou bous-
chsafe to helpe me/ & to turne all i to my
goostly profyte. O lord/ I am nowe in
trouble/ and it is nat well with me/ for I
am greatly vexed with this present paf-
fyon/ & nowe moost best beloved fathur/
what shall I say/ I am now taken with
anguyllhes & troubles on euery syde/ sa-
ue me i this hout/ but I trust that I am
come in to this houre that thou shalte be
lauded

The thirde
lauded and praysed whan I am peccis-
ly made meke before the / and that I am
clerely deluyued by the/be it therfore ple-
saunt to the to deluyer me/ for what may
I mosse synfull wretche do or whether
may I go without the. Spue me pacien-
ce nowe at this tyme in all my troubles/
helpe me my lorde god/ and I shal nat se-
re ne drede what troubles so euer fal vpō
me. And nowe what shall I say/but that
thy wyll be done in me. I haue descreued
to be troubled and greued/and therfore se-
behoueth that I suffre as longe as ic shal
please the/but wolde to god that I myght
suffre gladly tyll the furvous tempestes
were ouer passed; and that quyntnes of
herre myght come agayne. Thy myghty
hande lorde is stronge ynoughe to take
this trouble fro me and to asswage the
cruel assautes therof/that I do nat bter-
ly faple as thou haste ofte tymes donc to
me before this tyme / and the more harde
that it is to me the more light it is to the.
And whan I am clerely deluyued by the
than shal I say. This is the chaungynge
of the right hande of him that is highest/
that is the blesyd Trinitie / to whom
be ioy honoure and glorie ever-
lastyngly. A. M. L. M. D. Of the

doke. Fo. lxxxv.

To the helpe of god to be as heſt/ and
of a truſt to recouer through de-
uout prayer/our former
grace. The. xxxv. cha.

RI sonne I am the lordē that
ſendeth comforde in tyme of
tribulatyon/ come therfore
to me whan it is uat well w
the. This is it that letteth
the moſt/that thou turnest the ouer lou-
ly to me/ for before thou praye hertely to
me/ thou ſekest many other comforteres &
refreſheth thy ſprites in outwardē thi-
ges. And therfore it is that all that thou
doste lytell auayleth the tyll thou can be
holde and ſe that I am he that ſendeth
coſfort to al theſe that faithfully do call to
me/ and that there is nat without me a-
ny profitable counſayle ne perſuite rene-
dy. But nowe take a good ſpirite to theſe
and after thy troubles be thou coſforted
me/ & in the light of my mercye haue thou
full truſt/ for I am nere the to helpe the
grace as thou hadest firſt/but also to mo-
che more in gret habūdancē. Is ther any
thing harde or i[m]poſſible to me/o[ur] a[n]d I
lyke to him that ſaith a thing and doþe
it nat/

The thyde

it nat/where is thy faith. Stande strong-
ly & perseverantly in me/ be stedfast aby-
dyng my promyse and thou shalte haue
comforthe in suche tyme as it shal be most
expedient to the / abyde abyde and tary
for me & I shall come soone & helpe the.
It is temptacyon that vexeth the and a
bayne drede that fereth the moche. But
what auayleth suche fere or drede for thi-
ges that perchaunce shal never come/but
that the gostly enemye wolde thou shul-
dest haue sorowe vpon sorowe. Bere ther-
fore paciently thy troubles that be pre-
sente/ and drede nat ouer moche tho that
be to come / for it suffyseth to every daye
his owne malyce. It is a bayne thyng &
an unprofytale to be heuy or glad / for
thinges that perchaunce shal never hap-
pen ne come. But it is the vnstablenes of
man that he wyl be deceyued & so lightly
folowe the suggestyon of the enemyc/ for
he careth nat whether he may deceyue by
true suggestyon or by false/ne whether it
be by loue of thynges present or by drcde
of thyngs to come. Therfore be thou nat
troubled ne drede thou nat/truste strong-
ly in me and in my mercy haue perfyte
hope for whan thou wenest that thou art
right farre fro me/olde tymes I am right
here

boke.

¶. lxxxvbs.

nere bnto the/and whā thou wenest that
all is lost / than ofte tymes foloweth the
greater rewarde . It is nat therfore all
lost though some thyng happen agaynst
thy wyl / and thou shalte nat iuge therin
after thy outwardē felyngē/ut thou shalt
nat take any grefe so sore to here / but
that thou shalte haue good trust to esca-
pe it / ne thou shalte nat thynke thy selfe
al holly forsaken of me/thoughē I sende
the for a tyme somē heuynesse & troublē/
for that is the seker way to the kyngdom
of heuen/and doutlesse it is more expedi-
ent to the & to other my seruauntes that
ye somtyme be proued with aduersitȳes
than that ye haue alway all thyngē after
your wylles / I knowe the hyd thought
of man and that it is moche expedient to
the helth of the soule that he be leste som
tyme to hym selfe without gosly sauour
or comforde / lecst haply he be reyzed vp
in to pryde and thynke hym selfe better
than he is . That I haue gyuen I maye
take away & may restore it agayne whan
me shal lyst/whan I gyue a thyng to any
person it is myne owne that I haue gy-
uen/and whan I take it away agayne/ I
take none of his / for every good gyfte &
every perfite rewarde cometh of me/ yf I
Imyta.

D sende

The thyrd

Sende the trouble or heuynes i what wise
So euer it be/take it gladly and disdayne
it nat ne let nat thy herte fayle the therin/
for I may anone lyfte the vp agayne and
turne thy heuynes in to great ioy & gos-
ly gladnes / and veryly I am ryghtwysle
and moche to be lauded and praysed whā
I do so with the / yf thou vnderstande a
ryght & beholde thy selfe truely as thou
arte/thou shalte never be so directly heuy
for no aduersitie / but rather thou shalte
ioye therin/ and thynke it as the grettest
giste that I spare nat to scourge the w
suche trouble and aduersitie / for I sayd
to my disciples thus/as my fader loueth
me I loue you/and yet I sente them nat
forth in to the wozlde to haue temporall
ioyes but to haue great batayles / nat to
haue honours but dispites/nat to be ydle
but to laboure/nat to reste / but to bryng
forth moche good fruyte in pacience and
in good workes/my sonne remembre wel
these wordes that I haue spoken to the/
so; they be crewe and can nat be denuyed.

Thou we shalde forȝete all creatures
that we myght fynde our creatour.

The. xxxviij. chapitre.

Lorde

boke.

fo. lxxxviii.

Dorde I have great nede of thy grace and that of thy great syn-guler grace or that I may come thider where no creature shall let me ne hynder me fro the perfite beholdyng of the/for as longe as any transitory thyng holdeth me / or hath rule in me / I maye nat flye freely to the / he coueyted to flye without let that sayd thus/who shal gyue me wynges lyke to a doue/that I may flye s to the bosome of my saupour and in to the boles of his blesyd woundes and rest me there. I se wel that no man is mo re restful nor more likyng in this worlde than is that man whiche alway hath his mynde and his hole entente upwarde to god and nothinge desirer of the worlde. It behoueth hym therfore that wolde p- fytely for sake hym selfe and beholde the/ to surmount all creatures and hym selfe also/and through the exesse of mynde to se & beholde that thou maker of al thynges hast nothinge among creatures lyke unto the / and but a man be clerely delyuered fro the loue of creatures/ he may nat ful- ly tende to his creatoure / and that is the greatest cause why there be so fewe con- templatyues/that is to say bycause there be so fewe that wylfully wyll sequestre

D.ij. them

The thride
them selfe fro loue of creatures. To con-
templacyon is great grace requyred / for
it lyfeth vp the soule and rauyssheth it
vp in spirite aboue it selfe. And but a man
be lyfte vp in spirite aboue hym selfe and
be cleerely delyuered from al creatures as
in his loue and be perfitye & fully onyed
to god / what so euer he can or what so
euer he haue eyther in vertue or conyng/
it is but lytel worth afore god. Therfore
he shall haue but lytell vertue and longe
shal he lyc syll in erthly lykynges that
accompeth any thynge great or worthy
to be praysed but onely god / for all other
thynges besides god are nougat and for
nougat are to be accompted. It is great
difference bytwenc the wyldeome of a de-
voute man lyghtned by grace / & the con-
nyng of a subtel and a studyous clerke/
and that lernyng is moche more noble &
moche more worthy that cometh by the
influence and gracuous gyfte of god / than
that that is gotten by the labour & study
of man. Many desire to haue the gyfte of
contemplacyon / but they wyl nat vse suche
thynges as be requyred to contemplacion/
& one great let of contemplacyon is / that
we stande so longe in outward syngnes &
is sensible thinges / and take no hede of a
perfyt

a perkyte mortifiengē of our body to the
spiritē / I wote nat howe it is / ne w̄ what
spiritē we be led / ne what we pretende / we
that be called spirituall persons that we
take greater labour and study for transi-
tōry thynges / thā we do to knowe the in-
wardē state of our owne soule / but alas
for sorowe / anone as we haue made a ly-
tell collection to god we renne forthe to
outwardē thynges and do nat serche our
owne consciyence with dewe examination
as we shulde do / ne we heide nat where our
affection resteth / ne we sorowe nat that
our dedes be so yuel & so vnclene as they
be. The people corrupted them selfe with
fleschely vnclemnes and therfore folowed
the gret flude / and verly whan our in-
wardē affection is corrupted / it is necessa-
ry that our dedes folowyng therupon be
also corrupted / for of a clene herte spryn-
geth the fruyte of good life. It is ofte ty-
mes asked what dedes suchē a man hath
done / but of what zele or of what entente
he dyde them is lytell regarded / whether
a man be riche / strong / fayre / able / a good
writer / a good synger / or a good labourer
is ofte enquired / but howe pooze he is in
spiritē / howe pacient and meke / howe de-
noute / & howe inwardely tourned to god /

D. iij. is lytell

The thyde
is lytell regarded. Nature beholdesthe
outwarde dede but grace tourneth her to
the inwarde entente of the dede. The fyfth
is ofte deceyued/ but the seconde putteth
her trust holly in god and is nat
deceyued.

Chowe we shulde forslake our selfe and
thrust downe al couetysse out of our
hertes. The xxxviiij. chapitre.

I sonne sayth oure lorde / thou
halte nat haue perfite lybertye
of mynde but thou holly forslake
thy selfe / al proprietaries & all louers
of them selfe / al couetous persons / cury-
ous / baynglorious / & all renners about.
And also suche as leke thinges softe and
delectable in this worlde and nat of Iesu
Chyfst/ ofte saynyng and gredyly sekynge
thinges that shal nat longe endure/bc as
men fetered and bounden with cheynes &
haue no perfite lybertye ne fredome of spi-
rite/for al thynges shall perysche that be
nat wrought of god/ holde wel i thy myn-
de this cherte worlde/ forslake all thynges
and thou shalte fynde al thynges/ forslake
couetysse and thou shalte fynde great rest/
þynke well in thy mynde that I haue
sayd/

sayd / for whan thou hast fulfilled it thou
halte wel knowe that it is crewe . Lorde
this lessou is nat one dayes worke ne a
playe for chyldren / for in it is conteyned
the full perfectyon of all religyon . Also
my sonne thou oughtest nat to be tour-
ned fro god ne to be any thynge dyscou-
raged fro his seruyce / whan thou herest
the straite lyfe of persyte men / but ra-
ther thou oughtest to be prouoked ther-
by to hygher perfectyon / and at the lcest
to desyre in herte that thou myghtest co-
me therto . But wolde to god thou were
fyrt come to this poynte that thou wer-
te nat a louer of thy selfe / but that thou
woldest kepc my commaundementes and
the commaundementes of hym that I
haue appoynted to be thy fader spyry-
tuall / for than thou shuldest please me
greatly / and than al thy lyfe shulde passe
forthe in ioye and peace . Thou hast yet
many thynges to forsake / whiche but
thou can holly forsake / thou halte nat
gete that thou despyst . And therfore I
counsayle the to bye of me bryghte Sy-
nyng golde / that is to say heuenly wys-
dome that dyspyseth all erthely thyn-
ges / and caste frome the all worldely
wysdomme and al mannes conforte and
al thyne

The thyzde
is lytell regarded. Nature beholdeþ the
outwarde dede but grace tourneþ her to
the inwarde entente of the dede. The fyrl
is ofte deceyued/ but the seconde putteth
her trust holly in god and is nat
deceyued.

Chowe we shulde forslake our selfe and
churcþ downe al couetyse out of our
hertes. The xxxviij. chapitte.

OI sonne sayth oure lord / thou
halte nat haue perfite lybertie
of mynde but thou holly forsa-
ke thy selfe / al proprietaries & all louers
of them selfe / al couetous persons / cury-
ous / baynglorious / & all renners about.
And also suche as seke thinges softe and
delectable in this worlde and nat of Iesu
Chryſt / ofte faynyng and gredyly sekynge
thinges that shal nat longe endure / bc as
men ferred and bounden with cheynes &
haue no perfite lybertie ne fredoine of spi-
rite / for al thynges shall peryshe that be-
nat wrought of god / holde wel i thy myn-
de this worte worde / forslake all thynges
and thou shalte fynde al thynges / forslake
couetyse and thou shalte fynde great rest /
þynke well in thy mynde that I haue
sayd/

sayd, for whan thou hast fulfilled it thou
shalte wel knowe that it is trewe. Lorde
this lessou is nat one dayes worke ne a
playe for chyldren / for in it is conteyned
the full perfectyon of all religyon. Also
my sonne thou oughtest nat to be tour-
ned fro god ne to be any thynge dyscou-
raged fro his seruyce / whan thou herest
the straite lyfe of perfyte men / but eas-
ther thou oughtest to be prouoked ther-
by to hygher perfectyon / and at the lcest
to desyre in herte that thou myghtest co-
me thereto. But wylde to god thou were
fyrst come to this poynte that thou were-
ste nat a louner of thy selfe / but that thou
woldest kepc my commaundementes and
the commaundementes of hym that I
haue appoynted to be thy fater spyp-
tuall / for than thou shuldest please me
greatly / and than al thy lyfe shulde passe
forthe in ioye and peace. Thou hast yet
many thynges to forsake / whiche but
thou can holly forsake / thou shalte nat
gete that thou desprest. And therfore I
counsayle the to bye of me bryghte
hynnge golde / that is to say heuenly wyl-
dome that dyspyseth all erthely thyn-
ges / and caste frome the all worldelye
wysewome and al mannes conforte and
al thyne

The thirde

al thyne owne affectious / and that thou
chelvse to haue byle thinges and abiecte/
rather than precious and hyghe in syght
of the worlde/but the trewe heuenly wis-
dome semeth to many to be byle and ly-
tel and wel nyghe forgotten . Many can
say with theyz mouth that it is good nat
to desyre to be magnified in the worlde/
but theyz life foloweth nat theyz sayeng/
& therfore they desyre it pruely in theyz
herete/but yet that is the precious marga-
rite and the hyghe vertue that is hyd fro
muche people for theyz presumpcyon/ge-
re it who so may.

COf the vnstablenes of mannes herete/
and that our synall entente in all
thynges shulde be to god.

The.xxxviii.cha.

OI sonne loke thou byleue nat
thyne owne affectyō for it chāū
geth ofte fro one thyngē to an
other/as longe as thou lyuest thou shalt
be subiecte to chaungabilitie whether
thou wylte or nat/as nowe glad/nowe so-
rowfull/nowe pleased / nowe displeased/
nowe deuoute / nowe vndeuoute / nowe
lusty/nowe slouthfull / nowe heuy / nowe
lyghtsome

boke. Fo. L.

lyghtsome. But a wyse man that is well taught in gosely trauayle standeth stably in al suche thynges and forceth lytell what he feleth ne of what syde the winde of unstablenes bloweth/but al the entent and study of his mynde is/howe he maye most prokyte in vertue and fynally come to the mooste fruytfull and mooste blesyd ende. By such a hole entent fully directed to god/may a man abyde stedfast and stably in hym selfe amonge many aduersyties/and the more pure and the more cleane that his entent is/the more stable shal he be i euery storme. But alas for sorowe the eye of mannes soule is auone derked/for it beholdeth lyghtly delectable thynges that come of the worlde and of the fleshe/in so moche that there is selosome founde any persone that is fre & clere fro the vnymouse desire of herynge of some tales or of some other fantaſyes / & that by theyr owne sekynge . In suche maner came the Jewes in to Bethany to Martha and to Mary magdaleyn/nat for the loue of our lord Jesu/but so to le Lazar whome he had reyled fro dethe to lyfe/wherfore the eye of the soule is to be kepte full bryght that it be alwaye pure and cleane/ and that it be aboue all passyngē thynges

The thirde
thynges holly dyrected to god / whiche
graunt vs our lorde Jesus. Amen.

Chow our lorde god sauourch to his
loners sweetely/ aboue all thynges
in all thiges. The. xxxix.cha.



Our lorde god is to me all
in all; and sythe he is so/
what wolde I more haue/
or what can I more desire.

O this is a sauoury wor-
de and a swete/ to say that
our lorde is to me all in all. But that is
to be understande of hym that loueth the
worde and nat the worlde. To him that
understandeth this worde/ is said yuou-
ghe/ but yet to repeete it ofte/ is lykyng
to hym that loueth. I may therefore mo-
re playnly speke of this mater/ and say.

Lorde/ whan thou arte present to me/
all thyng is plesaunt and lykyng/ but
whan thou arte absent/ all thyng is gre-
uous and greatly mysllykyng. whan
thou comest thou makest myne hert rest-
full/ and bringest in to it a newe ioye.
Thou makest thy louer to sele and un-
derstande the trouth/ and to haue a true
iugement in all thinges/ and in all thynges

ges to laude the and prayse the. O lorde
without the nothyngc maye be long ly-
kyng ne plesaunt/ for if any thyng shul-
de be lykynge and sauoury it must be tho-
rough helpe of thy grace/ and be tempe-
red with the spicerie of thy wisedome.
To hym to whom thou sauourest well/
what shall nat sauour well? And to hym
that thou sauourest nat well unto/ what
maye be ioyfull or lykyng. But worl-
dely wylc men/ and they that sauour sic
shelp delytes sayle of this wylcdome/ for
in worldely wylcdome is founde great
vanytie/ and in fleshly pleasures is euer-
lastyng derthe. Therefore they that fol-
lowe the lorde/ by dispisynge of the worl-
de/ & by perfite mortifyeng of their fleshly
ly lustes/ be knownen to be very wylc/ for
they be ledde fro vanytie to truthe/ & fro
fleshly lykyng to spirituell cleinessse.
To suche persons god sauoureth woder-
swete/ and what so ever they fynde in crea-
tures/ they referre it all to the laude and
to the praysing of their creatour/ for they
se well that there is great difference be-
twixt the creatour & creature. Eternite
tyme/ & betwyxt the lyght made and the
lyght unmade. O euerlastyng lyght
farre passing all thinges that are made/

sende

The thyde

Sende downe the beames of thy lightnes
ges from aboue/ & purifie glade & clarifi-
e in me all the inwardes ptes of my hert
Quicken my spirite with all the powers
therof/ that it maye cleue fast & be ioyned
to the inwardes gladnesse of godly ra-
uysshinges. O whan shall that blessed
hour come that thou shalte visite me and
glad me with thy blessed presence/ so that
thou be to me all in all. As longe as
that gifte is nat gyuen to me/ that thou
be to me all in all/ there shalbe no ful ioy
in me. But alas for sorowe/ myne olde
ma that is my fleschly lyking/ yet lyueth
in me/ & is nat yet fully crucifyed nor per-
fisly deed in me/ for yet stryuethe the flesch
strongly agaynst the spirite/ and moueth
great inwardes batayle agaynst me/ & suf-
fereth nat the kyngdome of my soule to ly-
ue in peace/ but thou lorde that hast the
lordshyp over all the power of the see/ &
doste awage the stremes of his flowyn-
ges/ arise & helpe me/ Breake downe the
power of myne enemys/ whiche alwaye
moue this batayle i me. Shewe the gret-
nesse of thy goodnesse/ & let the power of
thy ryght hande be glorifyed in me/ for
there is to me none other hope nor refu-
ge/ but in the onely my lorde/ my god/ to
whom

boke.

fo. Lii.

whom be ioye/ honour / and glorie euer-
lastyngly. A M C M.

That there is no full suretie fro temp-
tation in this lyfe. The. xl.cha.



Mr lorde saith to his seruante
thus. Thou shalte never be-
leker fro temptation & tribu-
lation in this lyfe; and ther-
fore armour spirituall shall
alwaye as longe as thou lyuest be neces-
sarie for the. Thou arte amonge thyne
enemyes/ and shalte be troubled & vexed
with them on euery syde / & but thou vse
in every place the shelde of paciece/ thou
shalte nat longe kepe the vnwounded.

And ouer that / if thou set nat thy heerte
strongely in me with a redy wyll to suffre
al thinges paciently for me/ thou mayst
nat longe bere this arbour ne come to
the rewarde of blesyd sayntes. It beho-
ueth the therfore manly to passe ouer ma-
ny thynges/ and to vse a stronge hande a-
gainst al the obiections of the enemye.
To the ouercomer is promysed aungels
fode/ and to hym that is overcome is left
moche myserie. If thou leke rest in this
lyfe / howe shalte thou than come to the
rest

The thrids

reste everlastynge. Set nat thy selfe to
haue reste here but to haue pacience/ and
seke the trewe sochfast reste/ nat in erthe
but in heuen/nat in man ne in any crea-
ture but in god onely where it is. For the
loue of god thou oughtest to suffre glad-
ly al thynges/that is to saye/al labours/
growinges / temptacions / veracyons / an-
guysshes / nedynes / sykenes / iuryes / p-
uel sayenges / repreynges / oppresyonis /
confusyonis / corrections and dispisunys.

These helpe a man greatly to vertues/
these proue the trewe knyght of Chrysie
and make redy for hym the heuenly crow-
ne/and our lord shall yelde hym agayne/
everlastynge rewarde for his shorte la-
boure/and infinite glorie for his transy-
tory confusyon. Trouwest thou that thou
halte haue alwaye spirituall comfortes
after thy wyl. Nay nay my sayntes had
them nat/but many great grefes and dy-
uers temptacions and great desolacionis/
but they were al with pacience / and mox
trusted in me than in them selfe / for they
knewe wel that the passyōs of this worl-
de be nat able of them selfe to gete the
glorye that is ordyned for them in the
kyngdome of heuen. wylee thou loke to
haus alone/that other before the myght
vnnethas

bokē.

¶. Lii.

vñnethe's gete after great wepynges and labours. Abide paciently the comyng of oure lordē do manfullly his byddynge / be comforted in hym/ my crūst hym nat / ne go nat backe fro his seruyce for payne ne for drede / but lay forthe thy body and soule constauntly to his honoure in all good bodily and godly labours. And he shal rewarde the agayne moste plentuously for thy good trauple / and shal be with the and helpe the in euery trouble that shall befall vnto the/ so mote it

be. A M E R.

¶ Agaynst the bayne iugementes
of man. The. xl. chapitre.

MI come / fyre thy herte stedfastely in god / and drede nat the iugement of man / where thyne owne conseyence wytlesseth the to be innocent and clere . It is right good and blessed somtyme to suffre suche sayenges / and it shall nat be greuous to a meke herte / whiche trusteth more in god than in hym selfe / Many folke can saye many thynges / and yet lytell saythe is to be gryven to their sayenges / and to please all men

The thirde
men it is nat possyble. For though saynt
Poule laboured al that he myght to haue
pleased al people in god / & dyd to all men
al that he roulde for theyz saluacyon / yet
neverthelesse he coulde nat let but that
he was somtyme iuged of other. He dyd
for the edyspense and helthe of other as
muche as in hym was / but that he shulde
nat somtyme be iuged of other or nat be
dispised of other / he coulde nat let. wher-
fore he comytted all to god / that kno-
weth al thyng / & armed hym selfe with
pacience and mckenes agaynst al thyngs
that myght be vtruely spoken agaynst
hym . And neverthelesse somtyme he an-
swered agayne leest that by his scylence
hurte or hynderaunce myght haue growē
to other / what arte thou than that dre-
det so sore a mortall man / this day he is /
& to morowe he appeteth nat / drede god
& thou shalte nat neede to drede man / what
may man do with the in the wordes or in-
uries / he hurterth him selfe more thā the/
and in the ende he shall nat flee the iuge-
ment of god what so euer he be / haue al-
waye god before the eye of thy soule and
tryue nat agayne by multiplieng of wor-
des. And if thou seme for a tyme to suffre
confusyon that thou haste nat deserved /
hildayng

disdayne thou nat therfore/nor throughe
impacience mynys he nat thy rewarde/
but rather lifte vp thy herte to god in he-
uen/ for he is able to delyuer the from all
confusyon/ and wronges and to rewarde
every man after his deserfe & moche mo-
re than he can deserue.

COf a pure and an hole forsakynge of
our selfe and of our owne wyll/that
we myght gete the fredome of
spiritte and folowe the wyl
of god. The. xlj. chapt.

My sonne sayth our lorde/forsake
thy selfe and thou shalte synde
me / stande without electyon &
without folowyng of thyne owne wyll/
and also without all propertye/and thou
shalte moche profyte in grace/ for if thou
holly resygne thy selfe in to my handes/&
take nothyng to the agayne/thou shalte
haue the more grace of me. O lorde/howe
ofte shal I resigne me to the/and in what
thynges shal I forfiske my selfe/ alway &
in eucry houre i great thynges & in smal.
I excepte none/ for in all thinges I wyll
synde the naked and poore and boyde of
thyne owne wyl/els howe mayst thou be
Amite.

The thyrd

wyn. I thynke/but thou be clerely beraſt
within and without of thyne owne wyl.
And the sooner that thou canſt diuynge it
aboue/ſo moche the sooner ſhal it be be-
ter with the / & the more fully & the moche
clerely that thou can do it/the more fully
thalte thou pleafe me/and the more thal-
thou wynne. Some persones resigne the
to me/but it is with ſome excepçion / for
they truſt nat fully to me/ & therfore they
ſtudy to prouyde for them ſelf. And ſome
at the begynnyng offre al to me/but af-
ter whan any temptacyon cometh they
tourne agayne to theyr owne wyl and to
that they promyſed to forſake / and ther-
fore they profitte lytel i vertue. And truly
ſuche persones thal never come to perfe-
clenes and to fredome of heert/ ne to the
grace of familiaritie with me/but throu-
ghe a hole perfeite forſaking of them ſelf
and throughe a dayly offerynge of them/
for al theyrs holly to me / for wout that/
maye no man haue perfyte fruycyon and
diuynge with me. I haue ſayd to the ma-
ny tymes before / and yet I ſayd it to the
agayne/ forſake thy ſelfe and resigne thy
ſelfe holly to me / and thou halte haue
great inwarde peace in me. Byue all for
al and nothyng kepe to thy ſelfe of thyne
owne

boke.

fo. L.v.

owne wyll / but stande purly and stably
in me / and thou shalte haue me / and thou
shalte be so free in hert and in soule / that
darkenesse of conscience ne thraldomme of
synne / shal never haue power in the. En-
deoure thy selfe therfore to gette this
freedomme of spryte that I speke of / praye
for it / studye for it / and alwaye despise &
coueyte it in thy herte / that is to saye /
that thou mayste clerly be spoyled and
be berafe of all propretye and of thyne
owne wyll / and that thou beyng naked
of al worldely thynges mayst folowe me
that honge naked for the vpon the crosse /
and that thou mayste dye to thy selfe and
to al worldly thinges also / as in thy loue
and blesydly to lyue to me. Than if thou
do thus al vanytys and al bayne santa-
scys / & al superfluous cures of the world
and of the fleshe shal fayle and fade and
go awaie. Than also immoderate dredre
and mordinate loue shall dye in the / and
thou shalte blesydly lyue in me and I in
the. A. M. E. R.

Chowe a man shal rule hym selfe in out-
warde thynges / and howe he ought to
call to god for helpe in all perylls
& daungers. The. xiij. chapitte.

P. 15. Our

The thirde



We lord Iesu saythe to his
seruant thus / thou oughtest
to take heve dylygently that
in every place / in every dede/
and in every outwardē occu-
pacion that thou doste thou be inwardly
fre i thy soule/and haue the rule over thy
self/ and that al thynges be vnder the as
in thy loue and thou nat vnder them/but
that thou be the lord & gouernour ouer
thy dedes / nat as a seruaunt or a bond-
man/ but rather exempted as a true He-
brewe/that is to say as a true crysten man
goyng in to the nombre and in to the free-
dom of the chyldren of god/ whiche stan-
de vpon thynges present/ & loke towardē
thynges euerlastynge/and beholde thynges
transitorie with theyr lefte eye / and
thynges euerlastynge with theyr ryght
eye/whom worldly goodes can nat draw
downe to the loue of them / but they ra-
ther drawe worldly goodes to serue in su-
che wyse as they be ordyned to of god/ &
as they be instytuted to do by the hyghe
maker of all thynges / whiche leueth no-
thinge inordynate in his creatures. Also
if thou i euery aduenture and doute that
shal happen to the/ stande nat to the iuge-
ment of thy outwardē apparaunce/ but
anone

boke.

Fo. Lvi.

anone in eucry suche doute thou entrest
in to thyne owne soule by deuout prayer-
as Moyses dyd in to the tabernacle to
askc counsayle of god / thou shalte here
anone the answere of oure lorde / whiche
shall instructe the suffryent in many
thynges / bothe present and for to come.
It is red that Moyses had alway recour-
se to the tabernacle of god / for doutes &
questions to be assyled and that he ther
asked the helpe of god throughe deuoute
prayer for the perylles and daungeres / as
wel of hym self as of the people. So shul-
dest thou entre in to the secrete taberna-
cle of thyne owne herte / and there aske in-
wardly with good deuocyon the helpe of
god in al suche doutes & perylles. we rede
that Iosue & the chyldren of Israel were
deceyued of the Gabaonites / because they
gaue light credence to theyr sayenges / &
dyd nat first aske counsayle of god as they
shulde haue done / and so by the fayre wor-
des of the Gabaonytes and throughe a
false pycie / Iosue and the children of Is-
rael were ylluded and greatly deceyued.

CThat a man shulde nat be im-
portune in his busynesse.

The. xiij. chapitre.

P. liij. My sonne

The thirde

OI sonne sayth our lorde cōmyc
alway thy cause to me & I shall
wel dispose it for the whan ty-
me shall come / abyde myne ordānaunce
and direction and thou shalte fynde ther-
by great profite and helpe. O lorde glad-
ly wyl I commyt al thynges to the / for it
is lytel that I can do for my selfe / wolde
to god that I dyd nat cleue to desyres of
worldely thynges / but that I myght al-
waye offre my selfe holly to thy wyll and
pleasure. My sonne so it is good for the
to do / for somtyme a man that trusteth mo-
che in hym selfe and in his owne wyl set-
teth his mynde moche to brynghe aboute
this thyng or that / as he desyreteth.
But whan he hathe attayned that he de-
sireth / than he begyneth to felc al other
wyle of it than he dyd before / for the af-
fections and desyres of man be nat alway
one / but dryue a man oft fro one thyng to
another. Therfore it is no small thyng a
man fully to forsake him selfe / though it
be in right lytel and small thynges. For
rewelie the very perfectyon of man is a
perfite denyeng and a full forsakyng of
hym selfe. And suche a man is very free &
beloued of god. But the olde auncyent
cuemye the fende whiche resyseth good-
nes all

boke.

fo. Lvi.

nes al that he may / ecclseth nat longe seo
temptacyon / but daye and nyght he ma-
keth greuous assautes to se yf he maye
catche any vnware persone in to his sna-
re of deceypte. Therfore wake ye and pray
ye that ye be nat deveyued by temptation.

CThat a man hath no goodnes of hym
selfe / and that he may nat rightfully
glorifie hym selfe in any thinge.

The. xlvi. chapitre.



Lorde/what is mā that thou
vouchestlaufe to haue myn-
de on hym/ or what hathe he
done for the/ that thou mylt
visite hym with thy grace / &
what may be complayne al though thou
somtyme forsake hym / or what maye I
rightwysly say though he graunt me
nat that I aske/truely I may wel think
& saye thus . I am noughe ne I haue no
goodnes of my selfe / but in al thinges I
am of my selfe all insufficient and goo to
nought / & but I be holpen of the & be in
wardly informed & taught by the. I shal
be al holly slouthful & to al thing shal be
unprofitable. O lord thou art alway one
& euer shalte be one/alway good / always
rightwysle

The thrid

ryghtwysse and holy / well ryghtwysely &
blessydly disposinge al thinges after thy
wyldome/but I wretche that alwaye am
more redy and more prone to yuell than
to good/am nat alway abydynge in one/
for .vij .tymes be chaunged vpon me. Ne
uertheles it shal be better with me whan
it shall please the to put to thy helpeynge
hande/for thou onely art he that with-
out man may st helpe me/& so may st thou
coferme me & stable me in the/ that myne
herce shal nat so lyghtly be chaunged fro
the /but that it maye be holly fixed in the
and finally to rest in the. And veryly if I
coulde cast away fro me al mannes com-
forte eyther for gettyng of deuocyon/or
for I am compelled thereto of necessyte
for that I synde no conforte in mas than
myght I wel trust in thy grace to haue of
newe visitacions and newe heuenly con-
solacions / but I confesse it for trouthe/
that I am vnworthy to haue any suche
consolacions/and I thanke the as oft as
any good thing cometh to me/for al that
is good cometh of the. I am but banptyc
& nought before the / a vnconstaunt man
and a feble/and therfore wherof maye I
ryghtwysely gloryfye my selfe / or why
shulde I loke to be magnysyd / trewely
paynglo; y

boke.

Fo. Cviij.

baynglory is a peryllous sikenes/ a gre-
uous pestylence/ and a right great vani-
tie/ for it draweth a man fro the true ioye
that he shuld haue in god/ & robbeth him
clerely of al heuenly gracie. For whan a
man pleasceth hym selfe he dyspleaseth
the/ & whan he delyteth in mannes pray-
synges/ he is depryued fro the trewe ver-
ties/ for the trewe stedfast ioye and glad-
nes is to ioye in the and not in hym selfe/
in thy name and nat in his owne vertue
ne in any creature. Therfore thy name be
praised & nat myne/ thy werkes be magni-
fyed and nat myne/ and thy goodnesse be
alway blesyd/ so that nothyng be gyue
to me of the laude and praysyng of man.
Thou arte my glorie and the ioye of my
herre/ In the hal I be glorified & alway
hal I ioy in the/ and in my selfe nothyng
ge/ but in my infirmitie. Let the Jewes
seke glory amonge them selfe/ but I wyl
none seke but that is onely of the / for all
mannes glory/ al temporall honour/ and
al worldely hyghnes to thy eternall glo-
rye compared/ is but as folysshnes and a
great vanitie. O truthe/ o mercy/ o
blessed Trinitie/ to the be laude
honour & glory everlastingly.

A M E R.

Holme

The thyde

C Howe all temporall honoure
is to be dispised. The. xlvi.
chapitre .

MI sonne / take it nat to grefe
thoughe thou se other men ho-
noured and exalced & thy selfe
dyspySED and set at noughte / yf thou rep-
se vp thyne herte to me in heuen / the dispi-
tes of man in erthe shall lytell greue the .
Do lorde ws be here in great derkenesse /
and soone are we deveyued with vanities /
but veryly if I behelde my selfe well / I
huld openly se that there was never wro-
ge done to me by any creature / ns that I
haue nothing wherof I may rightwysly
complayne . But sor as moche as I haue
ofte ryght greuously offendid the / ther-
fore all creatures be armed agaynst me .
To me therfore is dewe cōfusyon & dys-
pite / to the laude / honour / & glorie . And
but I can bringe my selfe to this poynt /
that I wolde gladly be dispysed & forla-
ken of all creatures / & vterly to seme as
nought in the worlde / I maye nat be in-
wardly pacified ne stabled in the / ne
spiritually be illumyned /
nor yet fully onyed
to the .

That

That our trusste is nat to be putte in
worldly people. The. xlviij. cha.

DI son/ if thou sette thy peace w^e
any pson for thyne owne plea-
sure or worldly frendship/ thou
shalte always be vnstable/ & never shalte
thou be contented. But if thou haue al-
way recourse to the trouth euerlastyng/
that is god hym selfe. Than the deth or
goyng away of thy dearest frende what so
ever he be/shall lytell greue the. The los-
se of thy frende ought alway to be refer-
red to me/ and for me he is to be beloued/
howe good & howe profitable so ever he
seme unto the i this life/ without me fred-
ship is nought worth/ ne may nat longe
endure/ ne that loue is nat trewe & cleue
that is nat knytte by me. Thou oughtest
therfore to be so mortified to all such af-
fectionis of worldly men/ that i almoch as
in the is/ thou woldest coueyt to be wout
all mannes confort. So moche a man up-
gheth the more to god/ as he can withdraw
hym selfe fro the worlde & fro all world-
ly confort/ and so moche the more he asce-
deth the higher to god/ as he can discende
lower in hym selfe/ & as he can were byle
and abiecte in his owne syght. He that
ascribeth

The thirde

ascribeth any goodnesse to hi selfe ayen-
stādeth the grace of god / & leterth it to ly-
ue in hym / for the grace of the holy ghost /
seketh alway a meke & an humble hert if
thou couldest perfly nougthy thy selfe / &
holly auoyde thy hert fro all creare loue
than shulde I saith our lorde come to the
with great habundance of my grace / but
whan thou lokest to creatures / than is
rightwisenly withdrawe fro the / the sight
of thy creatour . Lerne therfore to ouer-
come thy self for the loue of him that ma-
de the lyke to hi self / & thou shalte alone
come to great godly knowlege / howe ly-
tell soever the thyng be that a man loueth
if he loue it inordinately / it hyndreth him
and leterth hym greatly / fro the true and
perfite loue that he shulde haue to god .

C That we shuld eschewe bayne seuler
cōnyng . The . xlviij . chapi .

M I son saith our lorde / let nat fai-
re & subtel wordes moue the / for
the kyngdome of heuen stādeth
nat in wordes / but i good vertuous wor-
kes . Take heede to my wordes / for they
enflame the hert & lyghten the vnderstan-
dyng & bring in also cōpunction of hert /
soz

for synnes past/ and cause also of tymes
great heuenly cōferte sodaynly to come
in to the soule/ rede never in any scyence
to chentent thou woldest be called wyse/
but study rather to mortify in the all styr-
rings of synne as moche as in the is/ &
that shalbe more profitable to the/ than
the knowlege of many harde and subtell
questions whan thou haste red & vnder-
staide many doutes/ yet nevertheles it be-
houerch the to come to one that is begyn-
nyng of all thynges/ that is god him self
and als thy knowlege shall lytell auayle-
the. I am he that techeth a man cōnyng
and gyue more vnderstandingyng to mēke p-
sons/ than can be thought by mannes te-
thyng. And he to whom I speke/ shall
soone be made wyse/ & moche shall he p-
fite in spirite/ whan payne & wo shalbe to
them that onely seke for curiosus lernyn-
ge/takyng lytell heede of the way to serue
god. The tyme shall come whan Christ
lorde of aungels & maister of all malisſ
shall appere to here the lesson of euery
creature/ & to examyne the conscience of
euery person/ & tha shall Jerusalēm that
is mannes soule be serched with laterns
and lyghtes of goddes high knowlege &
rightfull iugementes/ and than also shal
be made

The thyde

be made open the dedes & thoughtes of
euery man and all excuses and vayne ar-
guementes shal cease and vterly be set a-
parte. I am he also that sodaynly at &
poynt illumynes lyfte vp a meke soule/
that it shall be made able to take & to re-
ceyue in chorte tyme more perlytel / the
truc reason of the wyldeome of god/ than
another that studieth. x. yeres in scoles &
lacketh mkenes. I teche without soudē
of wordes/without diuersitie of oppini-
ons/without desyre of honour/and with-
out stryfe and argumentes / and I am he
that teche al the people to dispyle erthly
thinges/to lothe thinges that be present/
to seke and to sauc ure eternall thynges/
to fice honours/to bere paciently all yuel
wordes and spekynges/to put theyr trust
holly in me/not hyng to coueyte without
me/and aboue all thyngc brennyngly to
loue me. And some folkes throughe an
inwarde loue that they haue had to me
haue lerned many great thinges & haue
spoken right highe mysteris of my god-
hede. They profyted more in forlakyng
all thing/ than in studieng for hyghe and
subtell lernynge. But to some men I
speke common thynges / to some spacy-
all thynges / to some I appere swetely

boke.

Fo. L.xi.

in signes & sygures/ and to some I gyue
great vnderstanding of scripture/ & open
to them highe secrete misteries. Ther is
in bokes one boyce and one letter that is
reed/ but it enformeth nat all persones a
lyke / for I am within secretely hydde in
the letter/ The techer of trouth/ the fert-
cher of mannes hert/ the knower of thou-
ghtes/ the promoter of good workes / &
the rewarder of all men/ after as my wyl
dome & goodnesse iugeth theym to haue
deserued / aud none otherwyse.

C That we shulde nat regarde moche
outwarde thinges/ ne pondre but
lytell the iugement of man.

The. xlvi. cha.

MI son/ it is profitable to the
to be ignorant in many thynges/ & to thynde thy selfe as
deed to the worlde/ & to whō
all the worlde is crucified. &
thou must also aswith a desse eere let ma-
ny thynges passe/ as thou neyther herde
thē ne sawe them/ & to thynde ou such thi-
nges as shall cause in the an inwardē pe-
ace i soule. It is also more profitble to the
that thou courne the eye of thy soule fro
thynges

The thy2de

thinges that displease the/ and to let eue
ry man holde his oppinion therin/as hym
semeth best/rather than to stypue agayne
with frowarde wordes. And trewely ys
thou were well stabled in god's beheldest
wel his iugementes/thou shuldest lightly
ly be contente to be iuged of other/and to
be ouercome of other as oure lordc Jesu
was/for the in tyme of his passion. O lor
de syth it is trewe that thou seyst/ what
shall become of vs that hede soo moche
worldely thinges/ and by wepc so great
ly a lytell temporal losse/ and we laboure
and renne for worldly profitte with al our
myght/but our spirituall profitte and the
helthe of oure owne soules we lytell re
garde. Suche thinges as lytel or nothin
ge profiteth vs is moche set by / but that
that is moste necessary to vs is nygh for
gotten / for why/ all men renne gladly to
outwarde thynges. And trewely but they
shortely tourne backe agayne/ they shall
gladely restyll in them/ whiche in the
ende shall be to them greate peryll and
daunger.

TThat men be nat alway to be byleved/
for that they so lyghtly offend in
wordes. **The. l. chapitre.**

Lorde

dove.

fo. Cris.



Onde sende me helpe i my
troubles/for mannes hel-
pe is lytell worth / howe
ofte haue I nat founde frēd
wher where I thoughte I
shulde haue founde it. And
howe ofte haue I founde it wher I leest
presumed to haue founde it/therfore it is
a bayne thynge to truste in man / & trewly
the helthe of righwysse men is onely in
the. Blessyd be thou lorde therfore in all
thinges that happeneth vnto vs / for we
be weyke and vnstable/soone deceyued / &
soone chaiged fro one thing to another/
who may so warely and so assuredly ke-
pe hym selfe in every thinge / that he ne
shal somtyme fal in to some deceipte or in
to some perplexitie/trewly very fewe/but
he that trusteth i the and that seketh the
with a clenc herte/slydeth nat so lyghtely
fro the. And if it happen hym to fall in to
any trouble or perplexitie what so euer it
be/and how greevous so euer it be/ he shal
anone eyther be delyuured by the / or be
cōforted by the/ for thou never forslakest
hym that trusteth in the. It is right har-
de to fynde so trewe & so faythful a frende
that wyll perseuer with his frende in all
his troubles / but thou lorde arte moost

Amita.

M sayth-

The thirde

faythful in al thinges & like to the none
can be founde. O how wel sauoured that
holy soule in goostly thynges that sayd
thus / my mynde is stablysshed in god and
is fully grounded in Christ . Truly if it
were so with me / the drede of men shulde
nat so lyghtly ente in to me / ne other me-
nes wordes shulde nat so soone moue me /
who may forese al thinges / or who maye
preuent all yuels that are to come / and if
thynges forseen do yet oste tymes great
hurte / what shal than tho thyngs do that
be nat forseen . But why haue nat I wze-
the better sene to my selfe / and why haue
I so lyghtly byleued other mennes say-
enges / truely / for we be men and that but
frayle men though we be esteemed & thou-
ght of many to be as aungels in our con-
uersacyon / whom may I byleue but on-
ly the / thou art the trouthe that decey-
uest no man nor mayst nat be deceyued .
And on the other syde every man is a lyer /
weyke / vnystable / & flydrynge / most especi-
ally in wordes / so that vnethes it may be
bylued that semeth openly to be trewe /
howe prudently therfore haste thou war-
ned vs to beware of the lyghtnesse of
man / and that oure samyluer seruaun-
tes mayc be oure enemys / so that it is

boke.

fo. Cris.

nat to be blyued/ though he one wyl say/
lo here is thy frende/or there is thy fren-
de/ for I am taughte with myne owne
herte/but wolde to god it myghte be as
a warnynge to me/ and nat to my mōre
folys. Some saye to me/beware/bewa-
re/ kepe close to thy selfe that I shall
shewe vnto the. And whan I kepe it clo-
se and blyue it to be secrete/he can nat
be secrete in that hym selfe desyred/but
anone he bcttayeth bothe hym selfe and
me and gothe his waye/fro suche tales
and fro suche vnstable men/lorde deceus-
de me/ that I falle nat in to theyz han-
des/ne that I never commyt any suche
thynges. A trewē worde and a stuble
lorde gyue in to my mouthe/ and a de-
ceytfull tonge dryue farre awaie fro
me/ for that I wolde nat haue done to
my selfe/I ought to beware that I doo
it nat to none other. D howe good and
howe peassfull it is to kepe scylence of
other mennes wordes and dedes/and nat
to gyue full credence tyll the trouthe be
tryed/ and nat to reporte lyghetly vnto
other all that we here or se/ne to open
ourc hertes fully but vnto very fewe/
and to seeke the awesse that arte the
beholder

M. iij.

The thridc

beholder of mannes herte / and nat to be
moued with every flake of wordes/but to
desire in herte that all thynges in vs in-
wardly and outwardly may be fulfylled
after thy wyl/howe sure a thng is it also
for the kepyng of heuenly grace / to slye
the conuersacyon of worldely people all
that we maye/and nat to desyre thynges
that seeme outwardly to be plesaunt and
lykyng. But with all the studye of oure
herte to seke suche thynges as bryngynge in
seruoure of spirite & amendment of lyfe.
It hath ben truely a great hurte to many
persones/a vertue knowen & ouer tymely
praysed/and on the contrary wile it hath
ben right profitable to some/a grace kep-
te in scilence and nat lyghtly reportez to
other in this frayle lyfe that is ful of tem-
ptacyon and pryuate enuye.

That we shal put al our confidence in
god/ whan yucl wordes be spoken
to vs. The.li.chapitrc.

IConne sayth our lorde/ stande
strongly and trusse faythfully
in me/what be wordes but win-
de / they slye in the heyre but they hurte
nener & stonne on the grounde/ and if thou
knowe

know thy self nat gilty / thinke that thou
wylte suffre gladly such wordes for god.
It is but a lytell thyng for the to suffre
somtyme a hasty worde / sith thou art nat
yet able to suffre harde strokes. But why
is it that so lytel a thyng gothe so nygh
thy herte / but that thou arte yet fleschly &
earnal and hedest to please men more tha
thou shuldest. And bycause thou dredest
to be dispised / thou wylte nat gladly be
reþoued for thyne offences / and thou ser
chest therfore busly and with great du
dy howe thou mayst be excused. But be
holde thy selfe wel and thou shalt se that
the worlde yet lyueth in the and a bayne
loue also to please man. whan thou refu
sest to be rebuked and punyfched for thy
defautes / it appereth euydently that thou
arte nat yet sothfastly meke / ne that thou
arte nat yet deed to the worlde / nor the
world to the yet truly crucified. But here
my wordes & thou shalte nat nede to care
for the wordes of tenne thousande men.
Lo / if all thynges were sayd agaynst the
that myght be moste maliciously and vn
trewly sayned agaynst the / what shulde
they hurte if thou suffred them to ouer
pasle and go away / trewly no more than
a strawe vnder thy foote / and one heer of

Q. liij. thy

The thyrdē

þyr bed they might nat take fro the. But
þe that hathe nat a mannes herte with-
inforþ / no setterh nat god before the eye
of his soule / is soone moued with a shars-
pe worde / whan he that trusteth in me / &
wyll nat stande to his owne iugement.
Hal be fre fro al mannes drede / for I am
the Juge that knowerh all secretes . I
knowe howe every thyngi is done / and I
knowe also bothe hym that doþre tho
wronges & hym that it is done to. Of me
this thinge is wrought and by my suffe-
raunce it is come aboute that the thou-
ghetes of mennes hertes may be knownen/
and whan the tyme cometh I shall iuge
bothe the innocent and the offender. But
þyfþ through my rightwise examinacion
I wyl proue them bothe. The wynes of
man ofte tymes deceyueþ / but my iuge-
ment is alway truc & hal nat be subuer-
eed / and how be it / that it is somtyme hyd
and nat knowen but to fewe / yet it is euer
true & setterh nat / ne it may nat erre / thou-
ghe in the sight of some vnwyse persons
it semeth nat so. Therfore in every doute
it behouchþ the to renne to me and nat to
lene moche to thyne owne reasou / but w
every thyngi that I shall lende the to be
contente / for a ryghtwyse man is never
trou-

boke.

fo. Lvi.

troubled with any thyngē that I shall
suffre to fall vnto hym. In so moche that
thoughe a thinge were vntruely spoken
agaynst hym/he shuld nat moche care for
it. Ne he shulde nat moche ioy though he
were somtyme reasonably excusid/for he
thynketh alwaye that I am he that scr-
cheth mannes herte/and that I iuge nat
after the outwarde apparaunce/for ofte
tymes it shal be founde in my sygþt wor-
thy to be blamed/that in mannes syght
semeth moche worthy to be praysed.

O lorde god moste rightwysse iuge/strong-
ge and pacient/ which knowest the frayl-
tie & the malyce of man/be thou my stren-
gþt and my hole conforte in all necessiȝ-
ties/for myne owne conscience lorde suf-
fyleth me nat/for thou knowest i me that
I knowe nat. And therfore in cuery re-
profe I ought alwaye to meken my selfe
and paciently to suffre all thynges after
thy pleasure/ forgyue me lorde as ofte as
I haue nat so done and gyue me grace of
gretter suffraunce in tyme to come. Thy
mercy is more pþytale & more sure way
for me to the gettyng of ydon & forgiv-
nes of my synnes/tha a trust in myne own
ne works through defence of my derke sci-
erce. & though I dzedde nat my coscience
yet

The thyrd
yet I may nat therfore iustifye my selfe/
for thy mercy remoued and taken away/
no man may be iustifyed ne appere right
wyse in thy syght.

Chowe al greuous thinges in this lyfe
are gladly to be suffred for wyl-
nyng of the lyfe that is to
come. The. liij. chapitte.

MI sonne sayth oure lorde / be
nat broken by impacynce w
the laboure that thou haste
taken for my sake/ ne suffre
thou nat tribulacys to cast
the in dispayre nor i to unreasonable he-
uynes ne anguysshe in no wyse / but be
thou comforted and strengthed in euery
chaunce by my promyses and bchestes /
for I am able and of power to rewarde
the / and other my seruaunses habun-
dauntly / more than ye can thynke or de-
syre/ thou shalt nat labour long here ne al
way be greued with heuynes / tary a whi-
le my promyses and thou shalce shortly
see an ende of all thy troubles / one houre
shal cōc whan al thy labours & troubles
shal cease / & truely that houre wyl shortly
come / for all is shorte that passeth with
tyme.

epme. Do therfore as thou doste/ laboure
busly & faythfully in my vyneyarde and
I shal shortly be thy rewarde/write/rede/
synge/morne/kepe scylence/pray/& suffre
gladly aduersitie/for the kyngdome of he
uen is more worth than al these thyngs/
and moche more greater thynges than
they are/peace shall come one day that is
knowen to me & that shal nat be the daye
of this lyfe / but a day everlastynge with
infinite clerenes/stedfast peace/and syker
esse without endyng. And than thou
shalte nat sayc/ who shall deluyer me fro
the body of this dethe/ne thou shalte nat
nede to crye/wo is to me that my compag
to the kyngdome of heuen is thus p[ro]old-
ged. For dethe shal than be destroyed/and
helthe shall be without ende of body and
of soule/in so moche that no maner of vn
restfulnes shal be/but blesyd ioy & moost
swetest and moost fayrest company. O/ if
thou sawest the everlastynge crownes of
my sayntes in heuen/in howe great ioy &
glorie they are that somtyme seemed to be
vyle persones and as men dyspysable in
the worlde / thou shuldest anone miken
thy selfe downe to the grounde/and thou
shuldest rather coueyte to be subicte to
al men/tha to haue souerayntie over any
one

The thynde

Sue persone / & thou shuldest nat desyre to
haue myrthe and solace in this worlde /
but rather tribulacion & payne / and thou
shuldest than accompte it as a great wyn-
nyng / to be dispised and to be taken as
nought amouge the people . O / if these
thinges sauoured wel to the & depely per-
ced in to thy herte / thou shuldest nat ones-
tare complayne for no maner of trouble
that shuld befall vnto the . Are nat al payn-
ful thynges and most greuous labours
gladly to be suffred for the ioyes euerla-
styng ? yes veryly / for it is no lytel thing
to wynde or lese the kyngdome of heuen /
liftē vp thy face therfore in to heuen and
 beholde howe I and all my sayntes that
 be there with me had in this world great
 batayle and confyete / and that now they
 ioye with me and be comforted in me and
 be sure to abyde with me and to dwell w/
 me in the kyngdom of my father without
 endynge . A M E N .

C Of the day of eternitie and of the my-
series of this life . The . lviij . chapitre .

O Blessyd mansyon of the heuely-
 cytie . O most clarest day of eterniti-
 te / whom the nyght may nat der-
 hen /

boke.

fo. Cxvij.

hen/but the high trouth that god is/ illu
mynech & cleret/ the day alway mery/al
way scker/ & never chaungynge his state
in to the contrary/wolde to god that this
day my ght ones appere & syne vpon vs/
& that these temporal thinges were at an
ende. This blessed day shineth to sayntes
in heuen with everlastynge bryghtnes &
cleretys/ but to vs pylgrymes in erthe it
shyneth nat but a farre of/as throughte a
morror or glasse. The heauenly rytezens
knowe wel how ioyous this day is. But
we outlawes / the chyldren of Eve wepe
and wayle the bytternes and tedyoysnes
of this daye/that is/of this present lyfe/
Chorte and yuel/ful of sorowes and angus-
tisches / wher man is ofte tymes desou-
led with synne / encombred w/ passyons/
inquieted with dredes/bouden with char-
ges / busyed with vanytys / blynded
with errours/ouercharged with labours
 vexed with temptacions/ouercome with
delytes and pleasures of the worlde/ and
greuously tourmented somtyme with pe-
nurye and nede. O/ whanne shall the
ende come of all theyle myserycs / and
whan shall I be clereley delyuered from
the bondage of synne/whan shall I ones-
ly lord haue mynde on the and fully
be made

The thirde

be made glad & mery in the. whan shall I
be free without lecynge & be in pfyte liber-
tie without grefe of body & of soule. whā
shall I haue sad peace without trouble/
peace within & without / & on every syde
stedfast & seker. O lordē Jesu/whan shal
I stande & beholde the/ & haue full syght
and contemplation of thy glōrye / & whan
shalte thou be to me all in all/ and whan
shall I be with the i thy kyngdome/that
thou haste ordayneid to thy electe people
fro the begynnyng. I am leste here pore
and as an outlawe in the lande of myne
enemys/ where dayly be batayls & greet
misfortunes. Cōforde my exile/ awage
my sorowe/ for all my desire cryeth to the
it is to me a greuous burden/ what so e-
uer the worlde offreth me here to my sola-
ce. I desire to haue inwarde fruition in
the/ but I can nat attayne thereto / I cos-
ueyte to cleue fast to heuely thynges/ but
temporall thynges & passions vnmorty-
fied pull me alway downwarde/ In myn
de I wolde be aboue all temporall thyng-
ges/ but wheder I woll or nat/ I am cō-
pelled through myne owne defaute to be
subicte unto my selfhe/ Thus I moost
wretched man fight in my selfe/ & am ma-
de greuous to my self/ whiles my sprite
desireth

boke.

Fo. Cbis.

desireth to be vpwarde & my flesh down-
ward. O what suffre I inwardly, whē
in my mynde I beholde heuenly thiges/
and anone a great multytyde of carnall
thoughtes entre in to my soule. Therfor
lorde be nat longe fro me, ne departe nat
in thy wrathe fro me thy seruaunt. Sēde
to me thy lightes of thy grace / & bēake
downe i me all carnall thoughtes. Sēde
forth the darteres of thy loue / & bēake ther
with all fantasies of the enemy. Gather
my wyttes & powers of my soule togider
in the. Make me forȝete all worldly thi-
ges / & graunt me to cast away & holly to
dispile all fantasies of syn/ helpe me thou
cuerlastyng truthe / that no worldly ba-
nitie herafter haue power in me. Come
also thou heuenly sweetnesse / & let all byt
ternesse of syn aby ferre fro me/ ydone me
and mercifullly forgyue me/ whan I thin-
ke in my prayer of any thyng but of the/
for I cōfesse for truthe/ that in tyme past
I haue vsed my selfe very vnsitably ther-
in/ for many tymcs I am nat there wher
I stande or lyte / but rather I am there
where my thought lede me/ for ther am
I where my thought is/ and there as my
thought is accustomed to be / there is it
that I loue/ & that oftymcs cometh in to
my

The thyde

my mynde/ that by custome pleaseþ me
best/ and that most delyteth me to thyn-
ke vpon . wherfore thou that art euer-
lastyng trouþe/ sayþ openly . There as
thy treasure is there is thy herte . wher-
fore if I loue heuen/ I speke gladly of he-
uenly thynges/ and of suchc thynges as
be of god/ and that pertayne most to his
honour/ and to the glorifyng and wor-
shippyng of his name . And if I loue the
worlde/ I ioye alone at worldely felici-
tie/ and sorowe alone at his aduersytie .
If I loue the flesche/ I ymagen ofte ty-
mes that pleaseþ the flesche/ and if I lo-
ue my soule/ I delite moche to speke and
to here of thiges that be to my soule hel-
the . And so what so euer I loue/ of th^e
I gladly here and speke / and beare the
ymages of th^e ofte in my mynde/ blessed
is that man that for the lorde forgetteth
all creatures and lerneth trewly to onys-
come hym selfe/ and with the ferousur of
spiritre crucifyeth his flesche/ so that in a
clene and a pure conscience he maye ofte
his prayers to th^e/ and be worthy to ha-
ue company of blessed aungelles/ all
erthely thynges excluded fro
hym and sette aparte .

A M E R.

¶

bole.

Fo. L. xii.

COf the desire of euerlastynge lyfe/ and
of the great rewarde that is promy-
sed to them that strongly figh-
agaynst synne. The
lviij. chapi.

PI son whan thou selest that a
desire of euerlastynge blysse is
gyuen vnto the/ and that thou
coueytest to go out of the tabernacle of
thy mortall body/ that thou myght clere-
ly without shadowe beholde my clerenes
Open thyne herte and with all the desire
of thy soule take that holy inspitacyon/
and yelde most large thakes to the hygh
goodnesse of god that so worthely dothe
to the. so benignely visiteth the/ so bren-
nyngly styrreth the/ and so mightely be-
reth the vp / that throughe thyne owne
bourden thou fall nat downe to ethely
lykynges / and thynde nat that that de-
sire cometh of thy selfe or of thyne owne
workyngc / but rather that it cometh of
the gyfte of grace/ and of a louely behol-
dyng of god vpon the/ that thou shuldest
profite therby in mekenesse & vertue/ and
that thou shuldest also prepare the to be
redy agaynst an other tyme for batayles
that are to come/ and the more surely
so cleare

The thynde

to cleue to god with al the desyre and affe-
ction of thy herte/and to studye with al
thy power howe thou mayst most purely
and mooste deuoutely serue hym/ and take
hede of this comon prouerbe/the fyre do-
the ofte brenne / but the flame dothe nat
assende without some smoke. So in like-
wylc the desyre of some men draweth to
heuenly thynges / and yet they be nat all
free fro the smoke of carnal affeccyons/ &
therfore they do it nat alwaye purclie for
the honoure & loue of god/that they aske
so desyrably of hym. Suchc ofte tymes
is thy desyre that thou shewest to be so
importune / for that desyre is nat clene &
persite that is mixte with thyne owne co-
moditie. Aske therfore nat that is delecta-
ble and profitable to the / but that is ac-
ceptable and honoure to me / for yf thou
do wel and iuge a right / thou shalte pre-
ferre my ordynaunce and my wyll before
al thy desyres/and before al thinges that
may be desyred besyde me. I knowe well
thy desyre. Thou woldest nowe be in the
libertie of the glory of the sonnes of god/
nowe the euerlastynge house and the he-
uenly countree ful of ioy and glory deli-
vereth the moche/but that time cometh nat
yet/for there is yet another time to come/
that

that is to saye/a tyme of laboure and of
profe / thou desyret to be fulfylled with
the hyghe goodnesse in heuen / but thou
mayst nat yet come thereto . I am the full
rewarde of man/abide me tyl I shal come
and thou shalte have me to thy rewarde.

Thou arte yet to be proued here vpon
erthe/ and more thoroughly to be assayed
in many thynges / some conforte shall be
gyuen to the/but the fulnes therof shall
nat yet be graunted. Be thou therfore co-
forted in me and be thou stonge/ as well
in doynge as in suffryng thynges con-
trary to thy wyll. It behoueth the to be
clothed in my blode / and to be chaunged
in to a newc man / and thou must also oft
tymes do that thou woldest nat do/ & that
thou woldest do thou must forsake & leue
vndone. That shall please other shall go
well forward / and that shall please the
shall haue no spedc / that other menne
say shal be well herde/but that that thou
shalte saye/shal be set at nought. Other
shall aske and haue theyr askynge / thou
shalte aske and be denyed. Other shall be
great and haue great laude and prayse of
the people/ & of the no worde shall be spo-
ken. To other this offyce or that shall be
commytted/ & thou shalte be iuged bnpas

Imita.

B fitable

The thirde

fitable in every thinge / for these thinges
and other lyke nature wylt murmure and
grudge / and thou shalte haue a great ba-
tayle in thy selfe if thou bere them secrete
in thy herte without complaynynge and
mysslayeng. Neuertheles / in suche thin-
ges and other lyke my faythful seruauis-
ses are woute to be proued / how they can
denye them selfe and howe they can in all
thynges breke theyr owne wylles / and
there is nothyng that thou shalte nede so
mache to ouercome thy selfe in / as to ler-
ne to be contented / nat to be set any price
by in the worlde / and to suffre suche thin-
ges as be moost contrary to thy wyl / espe-
cially whan such thinges as in thy sight
be some vuprofitable comauinded to be done.
But my sonne consydere wel the profyte &
fruyte of al these laboures / the shorte end-
de and the great rewarde / and than thou
shalte fele no greue ne Payne in al thy la-
bours / but the moost swetest conforte of
the holy goost through the good wyl /
and for that lytell wyl that thou forsak-
est here / thou shalt alway haue thy wyl
in heuen whare thou shalte haue all that
thou canste or mayst desyre. There shalte
thou haue full possesyon of all good-
nesse without dzedre to lese it. There thy
wyl

wyll shall be euer one with my wyll / and
it shall coneyte noo straunge nor pryuate
thynges. There noo man shall relyste
the / noo man shall comptayne on the / no
man shal let the / nor noo man shal with
stande the / but all thynges that thou
canste desyre shall be there presente / and
shall fulfylle all the powers of thy soule
vnto the full. There shall I yelde glo
rye for reproves / and a palle of lawde
for thy heuynesse / and for the lowestt pla
ce here / a sete in heuen for euer. There
shall appere the fruyte of obedycence / the
laboure of penaunce shall ioye / and the
humble subiectyon shall be crowned glo
ryously / bowe the therfore meekly newe
vnder every mannes hande and forre ly
tell who saythe this / or who commaun
deth this to be done. But with al thy
studye take hede that whether thy pre
late or thy felowe / or any other lower
than thou / aske any thyng of the / or
wyll any thyng to be done by the / that
thou take it alwaye to the besse and with
a gladde wyll studye to fulfylle it / leete
this manne seke this thyng and ano
ther that / and let this man ioye in this
thyng and another in that what so it
be / and leete them be lauded and prayled

B.15.

a thou-

The thyde

a thousandde tymes ; but ioy thou neyther
in this thyng nor in that ; but onely in
thyne owne contempnē and dispisinge / &
in my wyl to be fulylled / and whether it
be by lyfe or deeth that I maye alway be
lauded & honoured in the & by the. Amen.

Chowe a man that is desolate ought to
offre hym selfe holly to god.

The. Ii. chapitre.

Dorde holy fader be thou blesyd
nowe and euer / for as thou wylt
so it is done / and that thou doste
is alway well / let me thy poorest seruaunt
and most unworthy ioy in the and nat in
my selfe ne in nothinge els besyde the / for
thou lordē art my gladnes / thou art my
hope / my crowne / my ioye and all my ho-
noure / what hath thy seruaunt but that
he hathe of the and that without his de-
serce / all thynges be thyne that thou hast
gyuen and made. And I am poore & haue
bene in trouble and in payne euer fro my
youth / and my soule hath ben in great he-
uynesse with wepynge and teates / & som-
tyme it hath ben troubled & it selfe throu-
ghe many folde passions that come of the
woldē and of the felle. I despise that I
may

may haue of the/ the joy of inwardc peace/ and I aske the rest of thy chosen chyl-
dren that be fedde and nourysshed of the
in the light of heuenly confortes/but w=
out thy helpe I can nat come therto. If
thou lordc gyue peace/or if thou gyue in-
wardc joy my soule shall be anoue full of
heuenly melodye and be deuoute and ser-
uent in the laudes and praynges/but if
thou withdrawe thy selfe fro me as thou
hast somtyme done/ than may nat thy ser-
uant renne the waye of thy commaun-
dementes as he dyd fyreste/ but than he is
compelled to bowe his knees & to knocke
his brest/for it is nat with hym as it was
before whan the lanterne of thy gosely
presence shone vpon his hed ; and that he
was defended vnder the shadowe of thy
mercy from all perylles and daungers.

O ryghrwylse fathur ever to be praysed/
the tymc is come that thou wylte thy ser-
uant be proued. And rightwysely is it
done that I shall nowe suffre sowhat for
the/ now is the hour come that thou hast
knownen fro the begynnyng/that thy ser-
vant for a tymc shulde outwardly be set
at nought/ & inwardly to lyue to the/ and
that he shulde a lytell be dispysed in the
sight of the worlde/ & be broken with pas-

M. lli. sions

The thirde

spous and syknes / that he myght after
rise with the in to a newe light and be cla-
rified & made glorious in the kyngdome
of heuen. O holy father thou hast ordeyn-
ed it so to be / & it is done as thou haue-
st comaundered this is thy gracc to thy fren-
de / to suffre & to be troubled in this world
for thy loue / howe ofte so euer it be / & of
what personc so euer it be / & in what ma-
ner so euer thou suffre it to fal unto hym/
without thy coufayle and prouydeunce ne
without cause nothyng is done vpon
erthe. O it is good to me lorde that thou
hast mekened me that I may therby let-
ne to knowe thy ryghtwysse iugementes
and put fro me al maner of presumpcyon
& highnes of herte / and it is very p; ofita-
ble to me that confusion hath couered my
face / that I maye lerne therby to seke for
helpe & socour to the rather than to man.
And I haue therby lerned also to dzedre
thy secrete & terrible iugementes / which
scourgest the rightwysle mā w the synner
but nat wout equite & justice. I yelde thā
kesto the that thou hast nat spared my si-
nes / but hast punylshed me w scourges of
loue / & hast leue me sorowe & anguishes
within and without. There is no crea-
ture vnder heuen that maye conforte me /
but

but thou lorde god the heuenly leche of
mannes soule / whiche srykest and he-
lest and bryngest a man nyghe vnto bo-
dly dethe / and after restorest hym to hel-
the agayne / that he maye therby lerne to
knowe the lytelnesse of his owne power
and the more fully to trusste in the. Thy
dyscyplyne is fallen vpon me / and thy
rodde of correctyon hath taught me / and
vnder that rodde I holly submyt me / sry-
ke my backe and my bones as it shal plea-
se the / and make me to bowe my crooked
wyll vnto thy wyll / make me a meke and
an humble dyscypyle as thou haste som-
tyme done with me / that I maye walke
all after thy wyll. To the I commyt my
selfe and all myne to be corrected / for bet-
ter it is to be corrected by the here / than
in tyme to come. Thou knowest al thin-
ges / and no thyngis is hydde frome the
that is in mannes conseunce. Thou
knowest thynges that are to come be-
fore they fall / and it is nat nedekull that
any man teche the or warne the of any
thyngis that is done vpon the etthe.
Thou knowest what is spedekull for me /
and howe moche trybulation helpeth to
pourge the ruste of synne in me / doo with
me after thy pleasure / - and dysdayne
nat

The thyde

nat my synfull lyfe to none so well knownen as it is to the . Braut me lorde that to knowe that is necessary to be knownen that to loue that is to be loued / that to prayse that highly pleseth the / that to regardeth appereth precious in thy sight / & that to refuse that is byle before the . Suffre me nat to iuge after my outward wyttes / ne to gyue sentece after the herige of vncōnyng men / but in a trewe iuge ment to discerne thynges visiblie & vnvisiblie / & aboue all thinges always to ser che & folow thy wyll & pleasure . The out warde wyttes of men be ofte deceyued in their iugementes . And lykewise the louers of the worlde be deceyued throughe louyng onely of visiblie thinges . what is a man the better for he is taken better ?

Trewely nothyng / for a discreyfull man deceyuethe another / a bayne man deceyuethe an other / and a blynde and a feble creature deceyuethe another / whan he exalteth hym / & rather cōfoundeth hym than prayseth hym / For why / howe moche so ever a man be in thy sight so moch he is & no more sayth blessed saynt fras ces / howe holy and howe vertuous so ever be be taken in sight
of the people .

That

boke.

Ho. Cris. 111.

CThat it is good that a man gyue hym selfe to meke bodily labours/ whan he feleth nat hym selfe disposed to highe werkes of deuocyon
The. Ibi. chapitre.

MI sonne thou mayste nat alway stande in the hyghe seruent desyre of vertue/ ne in the hygheste degré of contemplacion/ but thou must of necessytie through the corrupcion of the fystre synne somtyme discende to lower thinges/ and agaynste thy wyll and with gret tediousnes to bere the burden of this corruptible body/ for as long as thou berest this body of dethe/ thou must nedes fele some tediousnesse and grefe/ & thou halte oft tymes bewepe & moane the burden of thy fleschly felynges/ & the contradiction of thy body to thy soule/ for thou mayst nat for the corruption therof perseuer in spirituall studies & in heuenly contemplacion as thou woldest do/ & than it is good to the to sle to meke bodily labours and to exercise thy sclfe in good outward workes/ & in a stedfast hope & truste to abyde my comyng & my newe heuenly visitations/ & to beare thy exile & the drincsse of thy herte paciently/ tyll thou halte be visyted

The thyrd
vistid by me agayne / and be delyuered
fro all tediousnesse & vnquietnesse of mi-
de . whan I shall come I shall make the
sqeete all thy former labours / & to haue
inwarde rest & quietnesse of soule . I shall
also layc before the the florishyng me-
dowe of holy scripture / and thou shalte
with great gladnesse of herte in a newe
blessed felyng / felc the very trewe vnder-
stantyng therof / & thou shalte than ren
quickely the way of my comauendementes
and than halte thou saye in great spiry-
tuall gladnes . The passio[n]s of this worl-
de be nat worthy of them selfe to brunge
vs to the ioye that shalbe shewed vs
in the blysse of heuen . To the
whiche blysse brige vs
our lorde Ies-
sus . A **M** **E** **R**

C That a man shall nat thynke him selfe
worthy to haue cōforte / but rather wort-
hy to haue sorowe and payne / and of
the profyte of cōtrition . The . lvi . cha .

Torde I am nat worthy to haue
thy consolation / ne any spirytu-
all visytation / and therfore thou
doste rightwisely to me / whan thou lea-
nest

nest me nedye and desolate. If I myght
wepe water of teares lyke to the see / per
were I nat worthy to haue thy consola-
tion/ wherfore I am nothyng worthy to
haue but sorowe and Payne / for that I
haue so greuously and so oft offendid the
and in many thynges so grecuously offen-
ded and trespassed agaynst the . Therfor-
re the very trewe reason pondred and cō-
sydred / I maye well say and confesse for
trouthe / that I am nat worthy to haue
thy ~~lyfe~~ ^{lefte} consolation . But thou lordē be
nigne and mercyfull / that wylte nat thy
workes do verryll the / to shewe the great-
ueste of thy goodness / in the vesselles of
thy mercy / aboue all my mercytes or de-
serte / bouchestafe somtyme to comforde
me thy seruaunt / more than I can thyn-
ke or desyre . Thy consolacions be nat
lyke to mennes fables / for they be in the
selfe sothfast and trewe . But what haue
I done lordē that thou wolte bouchsafe
to gyue me any heuenly consolacion ?
I knowe nat that I haue done any thyng
well as I shulde haue done / but that I
haue alway ben prone & redy to syn / and
slowe to amendement / this is true / and I
can nat deny it / for if I wold deny it thou
shuldest stande agaynst me / and no man
myght

The thirde

myght defende me. what haue I than de-
serued but hell & everlasting fyre. I con-
fesse for trouthe that I am worthy i this
worlde al shame & disperte/ and that it be-
cometh not me to be conuersaunt with
deuoute people. And thoughet be gre-
uous to me for to saye thus / yet for the
trouthe is so/ I wyll confess the trouthe
as it is/and wyl openly reprove my selfe
of my defautes that I may the rather op-
ayne of the mercy and forgyvynes / but
what may I than say lord that thus am
glyty and ful of confusion/truely I haue
no mouthe ne tonge to speke but onely
this worde/I haue synned lord/ I haue
synned/hauie mercy on me / forgyue me &
vnknowe my trespassse / suffre me a lytell
that I maye wepe & wayle my synnes or
that I passe hens to the lande of derke-
nes/ couered with the shadowe of dethe.
And what doste thou lord aske moste of
suche a wretched synner / bus that he be
contrite & meken hym selfe for his synne/
for in true contricion & mekenes of herte/
is founde the very hope of forgyvynes of
synne/and the troubled coscience is ther-
by clered/ & the grace before loste is reco-
uered agayne. Man also is therby defen-
ded fro the wrath to come / & almyghty
god

boke.

fo. Crbs.

god & the penitent soule mete louingly to
gither in holy kisynge of heuenly loue/
a meke contricion of herte is to the lord
a right acceptable sacrifice/more swetely
sanouringe in thy sight than brennyng
ensence. It is also the precious oyntment
that thou woldest shuld be sayd vpon thy
blessyd feete/for a meke & a contrite herte
thou never dispisest. This contricion is
the place of refuge fro the dredc and wa-
re of the enemye/ and therby is washeu
& clesed/what so euer is before mydone
or that is defouled throughe synne i any
maner.

C That grace wyll nat be mixte with
loue of worldly thynges

The. lviij. chapitre.

OI sonne grace is a p̄cious thin-
ge & wyll nat be myrte with no
p̄puyate loue nor with worldly
comforthes. It behoueth the therfore to
cast awaie all lettynges of grace/ if thou
wylte haue the gracious gyfte therof.
Therwile therfore a secrete place & loue to
be alone & kepe the from hering of bayne
tales & fables/ & offre to god devout pray-
ers & pray hertely that thou mayste haue
a cou-

The thyde.

A contrite herte a pure conscience. Thinke al the worlde as nought / & preferre my seruice before all other thinges / for thou mayst nat haue mynde on me / & therwith al delyte the intransitory pleasures. It behoueth the therfore to withdrawe the fro thy deroft frendes / and fro al thyne aequynaunce / & to sequestre thy mynde holly fro the inordinate desyre of al worldely comforthe / as moche as thou mayste. Thus prayed saynt Peter that al cristien people might holde them selfe as straungers / & as pylgrymes vpon erthe / for than they shulde nat set but lytell price by the confortis worldly. O how sure a trust shall it be to a man at his departyng out of this worlde / to fele inwardly in his soule that no worldly loue / ne yet the affection of no passyng or transitory thyng hath any rule in hym. But a weyke feble persone newely tourned to god maye nat so lightly haue his herte seuered from earthly likinge / nor the beestly man knoweth nat the fredome of a man that is inwardly tourned to god. And therfore if a man wyl perfityly be spiritual and goostly / he must as wel renounce straungers as kyngesfolke / and spe cyally before all other that he be moche ware of hym selfe / for y^e

he ouercome hym selfe perfittely / he shall
the soner ouercome all other enemyes.
The moste noble and moste perfite victo-
rye/is a man to haue the victorye of hym
selfe/he therfore that holdeth hym selfe
so moche subiecte / that the sensualitie o-
beyeth to reason/and reason in all thinges
obeyeth to me/ he is the crewe ouercomer
of hym selfe and the lorda of the worlde.
But if thou coueyte to come to that poyn-
te thou must begyn manfully/and set thy
are to the roote of the tree & fully to cut
away and to dystroy in the al the inordy-
nate inclinacion that thou hast to thy self
or to any ppyuate or material thyngē/for
of that byee that a man loueth hym selfe
inordynatly/welnyght dependeth al that
ought groundely to be distroyed in man/
and if that be trewely ouercome / anone
shall folowe great tranquilitie and peace
of conscience. But for as moche as there
be but fewe that laboure to dye to them
selfe/ne to ouercome them selfe perfittely/
therfore they lye stylb in theyr fleschely
felynges and worldely comfoetes / and
maye in no wyse rysē vp in spypye a-
bove them selfe/for it behoueth hym that
wyll be free in herte and haue contem-
placion of me / to mortysye all his yuell
inclinac-

The thyrde
Inclynations that he bath to hym selfe
to the worlde / & nat to be bounde to any
creature by any inordinat or puerate loue.

C Of the dypuersties & dyuers mouyn-
ges betwene nature and gracie.

The. lx. chapi.

OI son take good heede of the mo-
tions of nature & grace, for they
be very subtell & moch contrary
the one to the other / & hardly maye they
be knownen a sondrie / but it be by a godly
man that throughe speciall gracie is in-
wardly lightned in soule. Every man de-
syzeth some goodnessse & pretendeth som-
what of goodnessse in all his wordes & de-
des / & therfore vnder pretence of goodness
many be deceyued. Nature is wily & full
of deceite & draweth many to her/ whom
she ofte tymes snareth & deceyuethe & euer
 beholdeth her owne welth as ende of her
wo:ke. But grace walketh simply with-
out deceite/she declyneth fro all yuell/she
pretendeth no gyle but all thiges she doth
purely for god/in whō finally she resteth.
Nature wyl nat gladly dye/ne gladly be
oppreſſed ne ouercōſe/ ne will nat be glad-
ly vnder other ne be kepte in subiection/
but

but grace studierh howe she may be mortified to the worlde & to the flesche / she re-systeth sensualytic / she seketh to be subiecte / she deliteth to be ouercome / she wylt not vse her owne lyberty / she loueth to be holden vnder holy discipline / and coueyteth nat to haue lordeshyp ouer any one creature / but to lyue and to stande alway vnder the dredc of god / and for his loue is alway redy to bowe her selfe meekly vnder every creature. Nature laboureth for her owne profitc and aduauntage / & moche beholdeþ whatwynnyng cometh to her by other. But grace beholdeþ nat what is profitable to her selfe / but what is profitable to many. Nature recceueth gladly honoure and reuerence / but grace referreth al honoure & reuerence to god. Nature dredeth reprouynges and dispisylnges / but grace ioyeth for the name of god to suffre them bothe / and taketh the whā they come as specyal gystes of god. Nature loueth ydlenesse and fleschly rest / but grace can nat be ydle without doyng some good dede / and therfore she seketh gladly some profitable labours. Nature desireth fayre thynges and curios and abhorretb vyle thinges & grosse / but grace deleyteth in meke and symple thynges.

Imita.

S. he

The thyde

She dispiseth nat harde thinges / ne refuseth nat to be clad in pooze olde clothyng
and symple garmentes/nature beholdeth
gladly thinges temporall / she ioycth at
worldly mynnynges/is heuy for worldly
lesinges/and auone is moued with a shar-
pe worde / but grace beholdeth thynges
euclastyng and trusteth nat to thinges
temporal/nor is nat troubled w^t the losse
of them / ne she is nat greued with a fro-
warde worde/for she bath layde her trea-
sure in god and in gosly thynges whiche
maye nat peryshe. Nature is coueytous
and more gladly taketh than gyueth/and
loueth moche to haue propertie and p^riv=
uate thynges /but grace is pyteous & ly=br=erly
to the pore/she flyeth synguler p^roy=
sere/ she is content with lytell and iugeth
it more blesyd more to gyue thā to take.
Nature inclyneth her selfe to the loue of
creatures/to the loue of the fleshe & to va=nyties & rennynges aboute/ & to se newe
thynges in the worlde/but grace draweth
a man to the loue of god & to the loue of
vertues/she renounceh all creatures/she
flyeth the worlde/she hateth desyres of the
fleshe/restrayneth libertie & wandrynges
aboute/& escheweth as moche as she may
to be sene amouge recourse of people.

Nature

boke.

Fo. L. xxix.

Nature hath gladely some outwarde los-
lace wherin she may sealeably delyte in her
outwarde wyttes/but grace seketh onely
to be comforted in god/ and to delyte her
in his goodnes aboue al thinges. Natura
re dothe al thinges for her swone wynnyng
ge and syguler profyte/she may do nothin
ge free but hopeth alway to haue like pro
fytte or better/ or laude or fauoure of the
people/and coueyteth moche that her de
des and werkes be greatly pondred and
praysed/ but gracie seketh noo temporall
thyng ne none other rewarde for her hyre
but onely god/she wyl no more of tempo
ral goodes than shal nedc for the getynng
ge of the goodes euerlastyng & caret nat
for the vayne prayse of the worlde. Natura
re ioyeth greatly in many frendes & kyn
nesfolkes/ & is glorified moche of a noble
place of byrthe & of her blode and kynred/
she ioyeth with myghty men/she flatereth
riche men and is merci with them that shc
thinketh lyke to her in noblenesse of the
worlde / but grace maketh a man to loue
his enemys/she hathe no pryde in worl
dely frendes/she regardeth nat the nobles
sresse of kynne / ne the house of her fa
ther / but the more vertue be there / she
faouorteth more thc poore than the ryches

S. ii. The

The thyrde

She hath more compasyon of an innocent
than of a myghty man / She ioyeth euer in
trouth and nat in falsehede / and alwaye
comforteth good men more and more / to
profite and growe in vertue and goodness
and to seke dayly more higher gyfes of
grace that they may throughe good ver-
tuous werkes be made lyke to the sonne
of god. Nature complayneth anone for
wantynge of a right lytel thinge that she
wolde haue / or for a lytel worldely heuyn-
nes / but grace bereth gladly all nedynes
and wantynges of the worlde. Nature
inclyneth all thinges to her selfe & to her
owne profite as moche as she may / She ar-
gueith for her selfe / and stryueith and figh-
teth for her selfe . But grace rendreth all
thinges to god / of whome al thinges flo-
wereth and syryngeth originally / She ascri-
beth no goodness to her selfe / ne presu-
meth nat of her selfe / She stryuereth not ne
preferreth nat her opinion before other
mennes / but in every sentence she submyt-
teth her mekely to the eternal wisedome
and iugement of god . Nature coueyteth
to knowe and to here newe secrete thyn-
ges / She wyll that her werkes be shewed
outwardly and wyll haue experiance of
many thinges in the worlde by her out-
ward

warde wyttes / she desireth also to be kno-
wen and to do great thinges in the worl-
de / wherof laude and praysyng may fol-
lowe / but grace careth nat for any newe
thinges ne for any curious thyngs / what
so ever they be / for she knoweth well that
all suchē vanities cometh of the corrup-
tion of syn / & that no newe thyng may lo-
ge endure vpon erthe / she techeth also to
restrayne the outward wittes & to eschue
all baync pleasure & outward shewynge
and mekely kepereth secrete thinges that
in the worlde were greatly to be meruay-
led and praysed. And in every thinge and
in every science she seeketh some spiritual
profite to her selfe / and laude and honour
to god / She wyl nat that her good dedes
ne her inwarde deuocyon be outwardely
known / but most desyreteth that our lorde
be blesyd in all his werkes / whiche gy-
ueth al thinges freely of his highe excel-
lent charitic / this grace is a light super-
natural and a spiritual gyftc of god / and
it is the propre marke and token of elect
people / and an ernest peny of the euerla-
styng life / for it rauisheth a man fro loue
of erthely thinges to the loue of heauenly
thinges / and of a fleschely lyuer maketh
an heauenly persone / and the more that

S. liij. nature

The thirde
nature is oppressed and ouercome the mo-
re grace is gyuen/ and the soule through
newe gracious visitacions is dayly refor-
med more & more to the ymage of god.

COf the corrupcyon of nature and of
the wretchednes of grace.

The. lx. chapitre.

OLord god whiche hast made me
to thyne ymage & lykenes/ graunt
me this grace that thou hast shew-
ed to me to be so great and so necessary
to the helth of my soule/that I may ouer-
come this wretched nature whiche dra-
weth me alway to synne & to the lesynge
of myn owne soule. I fele in my fleshe
the lawe of synne syghtyng strongly a-
gainst the lawe of my spide/ whiche les-
deth me as a thral or a bondman to obey
to sensualytye in many thynges/ & I may
nat relyn the passyng therol/but thy gra-
ce do assynt me therin. I haue therefore
great nede of thy grace/ and that of the
great habidaunce of thy grace/ if I shuld
ouercome this wretched nature whiche
alway fro my youth hath ben ready & pro-
ne to synne/ for after that nature was vis-
ciate & desouled by the synne of the syrte
man

man Adam / the Payne therof descended in
to all his posterity / so that / that nature
whiche in the firste creacyon was good &
ryghtwylse / is nowe taken for synne and
for corruptyon (so ferforth) that the mo-
uynges that is nowe lefte vnto nature
draweth man alway to yuel. And that is
for this reason for the lytel strength and
mouyng to goodness that yet remayneth
in it is but as a lytell sparcle of fyre that
is hyd and ouerbylled with ashes / that
is to say / the natural reason of man whi-
che is al aboute belapped & ouerbylled w/
darknes of ygnorauice / whiche neuerthe-
les hath yet power to ruge bixwix good
and bad & to shewe the distaunce & the di-
uersitie bytwixt trewe and false / howe
be it that throughe weykenesse of it sel-
fe / it is nat able to fulfyll all that it ap-
proueth / ne hath nat syth the syrte synne
of Adam the full lyghthe of truchē / ne the
sweetnes of affectyōs to god as it had first
Of this it cometh moste merciful lord
that in myne inwardē man / that is in the
reason of my soule. I delyte me in thy
lawes and in thy tecchynges / knowyng
that they are good and ryghtwylse / and
holye / and that all synne is yuell and to
be fledde and eschewed / and yet in my
outwardē

The thirde

outwarde man/that is to say i my fleshly felyng I serue the lawe of synne/wher I obey rather to sensualitie than to reason . And of this it foloweth also/ that I wyl good/but to performe it without thy grace I may nat for weyknes of my self/ & somtyme I purpose to do many good dedes / but for grace wanteth that shulde helpe me/I go backwarde and fayle i my doyng/I knowe the way to perfection/ and howe I shulde do I se it euydently/ but for I am so oppressed with the heuy bourden of this corrupte body of synne/ I lye styll and ryse nat to perfectyon.

O lord he we necessarie therfore is thy grace to me/to begyn well / to contynewe wel/ & to ende wel/for without the I may nothinge do that good is.O heuenly gra ce without whome our merites are nou ghte worthi/ne the gyftes of nature no thinge arc to be poudred/ne craftes or ry ches no thyng to be regarded/ne beauties/ Strength/wyt/ne eloquence/nothing may auayle/comc thou shortly and helpe me.

The giftes of nature be comen to good men and to bad / but grace & loue arc the gyftes of electe and chosen people/wher by they be marked and made able & worthy to haue the kyngdom of heuen. This
gras

grace is of such worthynes that neyther
the gyfte of prophesye/ ne the workinge of
myracles/ ne yet the gifte of connyng and
knowlege may nothyng auayle without
it/ ne yet sayth hope/ ne other vertues be
nat acceptable to the without grace and
charitie. O blesyd grace that makest the
poore in spirite to be riche in vertue / and
hym that is riche in worldly goodes ma-
kest meke & lowe in herte/ come & descende
in to my soule & fulfyl me with thy gostly
comfortes that it sayle nat ne faynte nat
for wetnes & drynes of it selfe. I beseeche
the lorde that I maye fynde grace in thy
syghte / for thy grace shall suffise to me/
thoughe I wante that nature desyreth/
for all though I be tempted and vexed
with troubles on euery syde / yet I shall
not nede to drede whyles thy grace is w-
me/ for he is my strength/ he is my com-
forte/ & he is my counsayle & helpe/ he is
stronger than al myne enemyes/ and w-
ser than al the wyldest of this wорlde / he
is the maystres of trouthe / the techer of
discipline/ the light of the herte/ the com-
forte of trouble/ the dryuer away of heyn-
nes/ the auoyder of drede / the nouryscher
of deuocyon / and the brynger in of swete
teares and deuoute wepynges / what am

I than

The thirde

I than without grace / but a drie stocke
to cast awaie. Braunt me therfore that
thy grace maye preuent me & folowe me/
and that it maye make me ouer busy and
diligent in good workes vnto my deathe/
so mote it be. A M E R.

C That we ought to forsake our selfe &
to folowe Christ by bearing of his
croffe. The. lxi. chapt.

MI son / as moche as thou canst
go out fro thy selfe & fro thyne
owne wyl/ so moch thou mayst
entre in to me/ and as to desyre no thyng
outwardly brangynge peace inwardly in
to mannes soule/ so a man by an inward
forsakynge of hym selfe/ ioyneth hym to
god . I woll therefore that thou leue to
haue a perfite forsakynge / and a full re-
signyng of thy selfe in to my hedes with-
out witsayeng or cōplayuyng/and that
thou folowe me/for I am the way/ I am
the trouth / and I am the lyfe/ without a
waye no man may go/and without trou-
the no man maye knowe/and without ly-
fe no man maye lyue. I am the way whi-
che

che thou oughtest to go/ the trouthe whiche
che thou oughtest to belieue/ and the lyfe
whiche thou shalte hope to haue/ I am
the waye that can nat be defouled / the
trouthc whiche can nat be deceyued / and
the lyfe that never shall haue ende/ I am
the waye most streight / the trouthe most
perfite / and the lyfe most soothfast / a bles-
sed lyfe / and a lyfe unmade that hath ma-
de all thynges / If thou dwelle and abyde
in my waye thou shalte knowe the trou-
the / and trouthe shall deluyer the / & thou
shalte come to euerlastynge lyfe . If thou
wylte come to that lyfe kepe my coman-
dementes / if thou wylte knowe the trou-
the beleue my teachynges / if thou wolte
be parfyte sell all that thou hast / if thou
wylte be my disciple forsake thy selfe / if
thou wylte haue the blessed lyfe / dispysse
this presente lyfe / if thou wylte be exal-
ted in heuen / mcke the here in erthe . And
if thou wylte regne with me beare the
crosse with me / for trewly onely the ser-
uauntes of the crosse shall fynde the lyfe
of blyssfulnesse / and of euerlastynge lyght

O lorde Jesu / for as moche as thy way
is narowe & sterte / and is also moch dis-
pised in this worlde / gyue me grace to be
re gladly the dispisynges of the worlde .

There

The thirde

There is no seruaunt gretter than his lord
ne no disciple aboue his maister / Let
thy seruaunt therfore be exercised in thy
wayes/for therin is the helthe & the very
perfection of lyfe. what so euer I rede or
here besyde that waye it refrescheth me
nat/ ne delyceth me nat fully. My soun-
sor alsmoche as thou knowest these thyn-
ges & hast red the all / thou shalt be bles-
sed if thou fulfyl the/ he that hath my co-
maundementes & kepereth the/ he it is that
loueth me & I shall loue hym/ and I shall
shewe my selfe vnto hym/ & shall make hi-
syt with me in the kingdom of my father
Lord/ as thou haste sayd & prompled/ so
be it done to me . I haue taken the crosse
of penaunce of thy hande/ & I shall bere it
vnto my deathe/ as thou hast put it to me
to do . For the lyfe of every good man is
the crosse/ & it is also the way & leader to
paradyse / and nowe it is begon it is nat
laufull for me to go abacke fro it/ ne it is
nat behouefull for me to leaue it / Haue
done therfore my welbeloved bretherne/
go we forthe togider/ Jesu shall be with
vs/ For Jesu we haue taken this crosse/
for Jesu let vs yseuer & he shalbe our hel-
pe/that is our gyde & ledere. Lo our kyng
goth before vs that shall fight for vs/ so
lowe

boke.

fo. Lxxiiii.

sowc we hym strōgly/ drede we us perils
but be we redy to dye strongly with hym
in batayle/ that we put no blot in to our
glorze/ ne minysse nat our rewarde/ by
flyeng cowardly awaye fro the crolle.

C That a man shal nat be ouermosche
cast in to heuynesse/ though he
happen to fall in to some de
fautes. The. lxij. cha.

M I son/ pacience & mekenesse in
aduersitie please me more/ thā
moche cōsolation & deuotion in
prosperitie. why arte thou so heuy for a
lytell worde sayd or done agaynst the / if
it had ben more/ thou shuldest nat haue
ben moued therwith but let it nowe ouer
passē/it is nat the first & it shal nat be the
last if thou lyue long . Thou arte māfull
ynough as long as no aduersitie falleth
to the/ & thou canst well gyue cōsaille/ &
well canst thou cōforste & stregthen other
w thy wordes. But whā aduersitie knoc
keth at thy dore thou faylest anonc both
of counsaile & strength/beholde well ther
fore thy great frayltie/ whiche thou hast
dayly experiance of in lytell obiectes. Ne
uertheles it is for thy gostly helth/ that
suche thynges and other lyke be sussted
to come

The thyrde

to come unto the purpos thy selfe in thy
herete to do the beste that lyeth in the/and
than whan suche tribulacions shal hap-
pen to fall unto the/all though he it greue
the/pet let it nat holly ouerthowe the/ne-
longe tary with the . And at the leest suf-
fre it paciently/ al though he thou may nat
suffre it gladly. More ouer though he thou
be lothe to here suche thynge/s and that
thou sele great indignacion therat in thy
herete/pet thruste thy selfe downe lowe in
thyng owne lyghte/and suffre no inordy-
nate worde passe out of thy mouthe wher-
by any other myght be hurted/ and than
al suche indignacion shal be anone aswa-
ged and soone appeased in the . And than
also that/whiche before was taken to so
great heupnes to the/shal anone be made
swete and pleasaunt in thy sight. For yet
lyue I sayth oure lordc redy to helpe the
and conforte the more than cuer I dyd
before/if thou wylte holly trust in me and
denoutly cal for helpe to me. Be quict in
herete/ prepayre thy selfe yet to more suf-
feraunce/for it is nat al lost though thou
sele thy selfe ofte troubled or greuously
tempted. Thynke thou arte a man and
nat god / a fleschly man and noo aungell/
howe mayste thou always stande in one

state

doke.

fo. L. xxxv.

gate of vertue whan that wanted to aum
gels in heuen and to the fyfth man in pa-
radise the whiche stode nat longe / I am
he that reyse vp them that be sorowfull/
to helth and comforde / & thole that know
theyr owne bustablenes / I lyfte them vp
to be stabled in the lighte of my godhede
for euer. Lorde blesyd be thy holy worde.
It is more sweter to my mouthe than ho-
ny combe. what shulde I do in al my trou-
bles and heuynes if thou dyddest nat som-
tyme comforde me with thy holsome and
swete wordes / therfore it shall nat forree
what trouble or aduersitie I suffre here
for the so that I may in the ende come to
the porce of euclasyng helthe. Syue me
a good ende and a blesyd passage out of
this wrold / haue mynde on me / my lorde/
my god / and directe me by a straite and a
redy way in to thy kyngdome / I beseeche
the. A. M. E. R. 10. 10. 10. 10. 10.

¶ That a man shall nat serche the iuge-
mentes of god. The. lxvij. chapitre.

DI sonne beware to dyspute of
bighe maters and of the secrete
iugementes of god / why this ma-
is so leste and forsaken of god / and why
this

The thyzde

this man is taken to so great grace/why
also one man is so moche troubled / and
another so greatly auaunced. These thin-
ges ouerpasse all mannes knowlege / ne
to serche goddes iugement no manes rea-
son may suffyse ne yet his dysputacyon.
Therefore whan the gostly enemy stryeth
the to suche thynges / or yf any curiouse
men aske of the suche questyons/answere
with the prophete Davyd/and say thus.
Lord thou art rightwylle and thy iuge-
mentes are true and be iustifyed in them
self/ my iugementes arc to be dred and nat
to be discussed by mannes wyt / for they
be to mannes wyt incomprehensible / be-
ware also that thou serche nat ne reason
nat of the merites of sayntes whiche of
them was holyer than other / or whiche
of them is higher in heuen. Suche que-
stions ofte tymes nourysþe great stryfes
and vnprofytale reasonynges & procede
of pryde & bayngloþy wherby enuy spryn-
geth and discencyon (that is to say) whā
one labouretþ to preferre this saynt and
another this. And trewely a desyre to
knowe suche thynges rather dyspleaseth
sayntes than pleaseþ them. For I sayþ
oure lord/ am nat god of discencyon and
Pryde but of buntie and peace/ the whiche
peace

vokē.

fo. L. xxxvii.

peace/standerþ rather in true mekenesse/
than in exalcyng of hem selfe. Some mi-
be more tyred to loue this saynt or that/
and that with moche greater affection/
but truely that affection is ofte tymes
more rather a manly affecciō than a god-
ly. Am naȝ the that haue made all sayn-
tes (yes truely) and ouer that I haue gy-
uen them grace/ and I haue gyuen them
glorye/I knowe all theyȝ mercytes/I pre-
uented them with the swetnes of my bles-
synges. I knewe my electe and chosen
people before the worlde was made/I ha-
ue chosen them fro the worlde they haue
nat chosen me / I called them by my gra-
cc/I drewe them by my mercy / I led the
through temptacions / I sente them in-
warde confortes / I gaue them perseuer-
raunce/I crowned theyȝ pacience. I kno-
we the fyſt man and the laste/ I loue the
all with an vnestymable loue. Thus I
am to be prayſed in al my sayntes/ & abo-
ue al thinges to be blesyd and honoured
in all and in euery of them/whom I haue
so gloriously magnified and predestinate
without any mercytes of them goynge be-
fore. Therfore he that disprayseth the
leest of my sayntes dothe no honoure to
the greatest/ for I haue made bothe the

Amita.

L moze/

The thyde

more & the lesse / & he that dispraiseth any
of my saintes / he dispraiseth me & other of
my sayntes in the kyngdom of heuen / for
they be al one / fast onyed & knyt togider i
one sure bonde of ghte charite. They sele
al one thig / & they wyl al one thig / & they
loue togider al in to one thig / & they loue
me moche more than them selfe or theyr
owne merytes / for they be rapte aboue
them selfe and be drawen fro theyr owne
loue / and holly be tourned in to my loue
in the whiche they reste by eternall fruy-
cion. There is nothinge that may tourne
them fro my loue / ne that may thrust the
downe out of theyr glorie / for they be ful
of eternal truthe and brenne inwardly in
soulc with syre of everlastynge charytye
that never shal be quenched. Let al them
reste therfoire that be carnall and beastly
and that can nat loue but priuate ioye / to
serche the state of my blesyd sayntes in
heuen / for they put awaye & adde to theyr
merytes as they fauour and nat after the
pleasure of eternal truthe of god. In ma-
ny folkes is great ygnoraunce / but most
specyally in them that haue so lytell ly-
ght of godly understandyng / that they
can nat loue any persone with a clene lo-
ue. Many also be moued by a naturall
affection

boke.

¶. Lxxviii.

affection or by a worldely scandlypppe
to loue this saynte or that / and as they
ymagyne in erthely thynges so they yma-
gyne of heuenly thynges / but there is a
dystaunce incomperable betwyxte thynges
whiche imperfyte men ymagynge by
naturall reason / and whiche men trewel-
y illumyned with grace beholde by he-
uenly contemplacyon. Beware therfore
my sonne to crete curiosly of such thin-
ges / for they passe thy knowlege / and ta-
ke hede that thou mayste be worthye to
be nombred with the leest saynt that hal-
come to heuen. And if percase a man my-
ght knowe who were holyer/or who shul-
de be taken greater in the kyngdome of
heuen / what shulde that knowlege awa-
le hym / but yf he wolde therby the more
mekyn hym selfe / and the more rysle ther-
by in to the laude and praysyng of my
name / trewel y nothyng. Therfore he
ys moche more acceptable to god that
thynketh on the greatness of his syunes /
and of the lytelnesse of his vertues / and
howe ferre he is fro the perfectyon of the
leest saynte that is in heuen / than he that
argueth of theyz greatnessse or of theyz
lytelnesse or blesydnesse of lyfe forges-
tyng them selfe.

¶. lxiij. It is

The thyrd

It is better also with deuoute prayres
with wepynges & tearcs mekely to praye
to sayntes / and to call to them for helpe/
thā baynly to serche for theyr perfection.
They bc very wel contented with the sygnes
that they haue / yf men wolde refrayne
them selfe fro such bayne argumentes.
They gloriſie nat them ſelfe of theyr me-
rites/ne they aſcribe no goodnes to them
ſelfe/but they referre all goodnes to me/
for they knowe wel that I of my infinite
goodnes and charitie haue giuen al vnto
them. And they be ſo moch fulſylded with
loue of the godhede & with ouerpallynge
toyc/that no glorie may want in them/vie
no felicitie. And the higher that they be
in heuen the meker they bc in them ſelfe/
and the more nyghe and the more louyng
to me. Therfore it is wrytten in the apo-
calyps/that sayntes in heuen layde theyr
crownes before god and fell proſtrate on
theyr face before the meke lambe/that is
Iesu/and they worshipped hym as theyr
lorde god/that is and halfe lyuyng ever
more without endyng. Amen. Many ſer-
che who is hyghest in heuen that knowe
nat whether they ſhall be worthy to be
nombred with the leſt that ſhal come thy-
ther/for it is a great thyng to be the leſt
in heuen

boke.

fo. L. xxxviii.

In heuen where al be great/for al that shal
come thither shal be called the sonnes of
god/and so shall they be in deue / the leest
ther shalbe for a. M. and a synner of a L.
yere shall dye. whan the apostles asked
among them selfe who shulde be greatest
in the kyngdome of heuen. They herde
this answere of Chryste / but ye sayd he/
be conuerted fro your synne and be made
meke as lytell chyldren/ye may nat entre
in to the kyngdome of heuen. He therfore
that mcketh hym selfe as this lytel chyl-
de/he shal be greateit in the kyngdome of
heuen. Wo than be to them that disdayne
to mcke them selfe with lytell chyldren/
for the meke pate of heuen wyl nat suffre
them to entre in to it/wo also be vnto the
tyche proude men that haue theyr consola-
cion here./ for whan the good pore men
shal entre in to the kyngdome of god/they
shal stande wepynge and waylyng with-
out/Joy ye than ye that be mekes poore
in spirite / for yours is the kyngdome of
god/so that ye walke assuredly i the way
of trouthe.

Chat all our hope and traste
is to be put in god onely.

The. lxxij. chapitre.

L.ij.

Dlorde

The thyze



Lord / what is the trusse
that I haue in this lyfe/or
what is my most solace of
all thynges vnder heuen.

Is it nat thou my lord
god whose mercy is with-
out measure / where hath it ben wel with
me without the/or whan hath it nat ben
wel with me thou beyng present / I had
leuer be poore with the than riche with-
out the / I had leuer be with the as a pyl-
gryme in this woldre than withoute the
to be in heuen / for where thou arte there
is heuen / & where thou arte nat / there is
borthe derthe & helle. Thou arte to me all
that I desyre / & therfore it behoueth me
to ligh to the/to crye to the / & hertely to
pray to the / I haue nothyng to trusse in
that maye helpe me in my necessities but
onely the/for thou arte my hope / thou art
my trusse / thou arte my comsorte / and my
most faytful helper in eury nedc / man se-
keth that is his / but thou sekest my helth
& profite / & tournest al thing in to the best
for me / for if thou sende temptacions and
other aduersities thou or depuest al to my
profite for thou art wonke by a thousande
wayes to prove thy chosen people. In
whiche profete thou arte no leste to be lau-
ded

bed & prayled/ than if thou haddeſt fulſyl
led the with heuenly comforthes. In the
lorde therfore I put my truſte/ in the I
bere paciently all my aduersytyes / for I
fynde nothinge without the but vnſtable
nes & folye/ for I ſe wel that the multitu-
de of worldely frendes proſiteth nat / ne
that ſtrong helpers nothyng may auay-
le/ne wyſe couſaple gyue profitable couſ-
aple/ne connyngne of doctours gyue con-
ſolacyon/ne richeſ delþuer in tyme of ne-
de/ne ſecrete place any thiſge deſende / yf
thou lorde do nat alſyt/helpe/ comforde/
couſaple/in forme/ & deſende/ for al thiſ-
ges that ſeme to be obdeyued to mannes
ſolace in thiſ worlde iſ thou be abſent/be
right nougħt worth ne may nat bryngē
to man any rewe felycytye/ for thou arte
the ende lorde of all good thynges / the
highnes of lyfe and the profounde wyſe-
dome of all thyngē that iſ in heuen and
in erthe / wherfore to truſte in the aboue
all thiſges/iſ the greateſt comforde to al
thy ſeruauntes. To the therfore I lyſte
myne eyen/ in the onely I put my truſte/
my lorde / my god / the facher of mercye/
belleſſe thou/ and halowe thou my ſoule w/
thy heuenly blesſynges / that it maye be
thy dwellyng place and the ſerie of thy
eternal

The thy^{rde}
eternal glory/so that nothinge be founde
in me at any tyme/that maye offende the
eye of thy maiestye / beholde me lorde af-
ter the greatnes of thy goodnes / and of
thy manyfolde mercyes / and graciously
here the prayer of me thy porest seruaunt/
outlawed and farre exyled i[n] to the coun-
tree of shadwe of derthe/defende and kepe
me amouge the manyfolde peryls & daun-
gers of this corruptyble lyfe/and dyrecte
me through thy grace by the way of pea-
ce in to the countree of euerlastynge clea-
nes without endyng. Amen.

Thus endeth the thy^{rde} boke/ and
here foloweth the fourth .

Ch[apter] The prologue.

Come to me (sayth our lorde) all
ye that laboure and be charged/
& I shal giue vnto you refectiō.
And the brede that I shal gyue
vnto you shal be my fleshe for the lyfe of
the worlde. Take it and eate it for it is my
body/that so[ur] you shal be gyuen in sacry-
fycē/ do ye this in remembrance of me/for
who so eteth my fleshe & drinketh my blod
he shal dwel i me & I i hym/these wordes
that I haue sayd to you be spirite & lyfe.

Cfinis.

with

The fourth boke. fo. L. xl.
With howe great reuerence Christis to
be receyued. The fyfth cha.



My lorde Jesu Christ eter-
nalltrouthe thesle wordes
aforesaid be thy wordes (al-
beit) they were nat sayd in
one selfe tyme / nor written
in one selfe place. And for
that they be thy wordes / I wyll thākful-
ly & faithfully accepte them / they be thy
wordes & thou hast spoken them / & they
be nowe myne also / for thou hast said the
for my helth. I gladly receyue the of thy
mouth / to thende they may be the better
sowen & planted in my herte. Thy words
of so great pitie full of swetnesse & loue/
greatly exalte me / but lorde my synnes
feare me greatly / & my coscience nat pu-
re to receyue so great a mistery / draweth
me sore aback. The swetnes of thy wor-
des prouoketh me / but the multytude of
my offences charge me very sore. Thou
comaudest that I shall come unto the
faithfully if I wyll haue pte with the / &
receyue the fode of immortalyte / & that I
wyll coueyte to optayne the glorie & lyfe
eternall. Thou sayst lorde / come ye to me
that labour & be charged / and I shall re-
stelle he

The fourth

Iess he you. O howe swete & howe amyable a wozde is it in the eare of a synner/ that thou lorde god wylc bydde me that am so pore & nedy to the comunyon of thy moost holy body. But what am I lorde that I dare plume to come to the. Lo he uen & erth may nat cōprchēde the/ & thou sayst come ye al to me. what meneth this most meke worthynesse & this louely and frendly byddyng/ howe shall I dare cōe vnto the whiche knowe nat that I haue done any thyng well/ howe shall I brige the in to myne house/ whiche so ofte haue offendid before thy face. Angels & archangels honour the/ & rixtwyle men dñe de the. & thou sayest come ye all vnto me/ but that thou lorde haddest sayd it/ who wolde beleue it to be truc. & but thou haddest comaundered it / who durst haue attemped to haue go vnto it. Noe that iust mā laboured all. L. yere to make the shyppe so thende he myght be sauued with a fewe of his people. Howe mayc I prepare me than in an hour to receyue the with due reuerēc that arte maker & creatour of al the worlde. Moyses thy seruant & great familyer & speciall frende/ made the arke of tymbre nat corruptible/ which he couered with right pure golde/ & put in it the tables

boke.

fo. Lxxii.

tables of the lawe / & I a corrupte creature how shall I so lightly dare receyue the that arte maker of the lawe and gyuer of grace & lyfe vnto all creatures. The wise Salomon kyng of Israell edifyed a marueilous tempe to the praysing of thy name in the space of .vn. yeres / & by .vn. daies halowe the feest of the dedication of the same / he offred a .M. pealible hostes & put the arke of god in the place made ready for it / with gret melody of clarions & trumpetes . Howe dare I than that am most pore amog other creatures / receyue the in to my house / whiche scarsely haue well spent one hour of tyme or one halfe hour of my lyfe . O my good lord howe moch studid they to please the / & how lytell is it that I do / how lytell tyme take I whan I dispose me to be houseled / sel-dom am I gadered togyder in the / & more seldom am I purged fro hauynge my minde ouermoch in worldly thiges / & certynly no unprofitable thought ought to come i to the holy p[re]ce of thy godhed / nor no creature ought ther to haue place / for I shal nat receyue an angel but the lorde of angels i to my hert / neuertheles there is a gret diff'rence between tharke of god w[th] his reliques & thy most pure & precious bodi w[th] his vct

The thirde

tues/ whiche are mo than can be spoken/ and also betwene the sacrifice of the olde lawe that was but a sygure of the newe lawe/ & the true hoste of thy pretious bo-
dy / that is the accōplyschment of all the
olde sacrifice . why than am I nat more
enflamed to come to the. why do I nat p-
pare my selfe with gretter dilygence to re-
ceyue this holy & blessed sacrament/ like
the holy auncient fathers/ the patriarches
and prophetes/ kynges & princes/ with al
the people/ haue shewed so gret affection
towards thy seruice in tyme passed . The
most devout & blessed kyng the kyng Da-
wyd went before the arke of god/ & hono-
red it with all his strength/ alway reme-
bringe the great benciftes before gyuen
vnto the fathers/ he made organs of dy-
uers maners/ & also psalmes which he or-
dayned to be songe/ & he hym selfe sange
the with great gladnes/ & of tymes with
his harpe/ beyng fulfylled with the gra-
ce of the holy goost/ taught the people of
Israell to laude and prayse god with all
their herte/ & dayly with their mouth to
blesse him & preche his goodnesse. And if
there were shewed tha so great devotion
and remembrance of laude & praysyng to
god/before the arke of the olde Testamēt
hewe

holde moche reverence & devotion ought
we than nowe to haue in the presence of
this holy sacrament / & in the receyvynge
of the most excellent body of our lorde Je-
su Christ. Many ren to dyuers places to
bisyte relykes of sayntz / & marueyle gret
ly whan they here of ther blessed dedes.
They se great buyldinges of temples & be-
holde how their bones & holy relykes be
coueted with sylke & lapped in golde. & lo
thou my lorde god / thou art present here
with me in thy auer / the most holy saint
of sayntes / maker of all thynges & lorde
of angels. O stymes there is great curio-
sytie & vanytie in the sight of suche thynges / &
lytell fruite & amendment is had
therby / and that specially where there is
so lyght a rennyng about with any con-
trition goyng before. But thou my lorde
god / my lorde Jesu Christ god & man are
here hole present in the sacrament of the
auter / where the fruite of euerlastynge
helth is had plentuously / as ofte as thou
arte worthely and devoutely receyued.
There may no lyghtnesse / curiositie / nor
sensualytic drawe a man to this workin-
ge / but stedfast faythe / devout hope / and
pure charitie. O god invisiblie / maker of
all the worlde / howe maruelously doce
thou

The fourth
thou w^s/how sweetly & how graciously
disposest thou all thynges to thy chosen
people; to whom thou offrest thy selfe to
be taken in this glorious sacrament. Let
teynlyt surmounteth al vnderstanding
& it draweth the hertes & kyndeleteth the
affection of all deuoute men. The trewe
faythful people that dispose al theyr lyfe
to amedement/receyue ostymes through
this glorious sacrament great grace and
deuocion/great loue of vertue. O meruay-
lous is the secret hyd grace of this sacra-
ment the whiche the faythfull people of
Christ do onely knowe/for infidels & they
that lyue i synne may haue therof no ma-
ner of experiance. In this sacrament spi-
rituall grace is gauen / & the vertue that
was lost in the soule is repayred / and the
beautye that was defourmed throughe
synne retourneth agayne / & the grace of
this sacrament somtyme is so moch that
of the fulnes of deuociō that cometh ther
by/nat onely the mynde but also the feble
bodyes recover agayne theyr former stre-
ng. But verily it is gretly to be sorowed
that we be so slowe & negligent/ & that we
be gyred with no more affection/ & that we
recep-
ue Christ than we be/for in hym standeth
al merice and hope of them that shall be
saued

Fo. L. xlviij.

saued/he is our helthe & our redempcions
he is the confortoure of all that lyue in
this worlde/and the eternall rest of raynes
sorowed that so many take so lytell heede
of this high mystery whiche gladdeth the
heuen & preserueth vnuersally the hole
worlde. Alas the blyndnes and hardnes
of mannes herte that taketh noo greater
heede to so noble a gyfte/ but by the dayly
usynge therof is neglygent & taketh lytel
re ministred onely i one place & consecrates
by one prest in the worlde/ w^m how greare
desire thynkest thou the people wold reue
to that place and to that prest that they
myght se there these heuenly misteries.
Nowe therere be many preestes & Christis
offred in many places that the grace & glo-
more as the holy comunyon is spred the
kynges be to the therfore my lorde Jesu
that thou vouchestsaue to refreshe vs
poore outlawes with thy precyous blode
and to stye vs with the wordes of thyne
owne mouthe to receyue this holy misterie/
sayeng/ come ye al to me that laboure
and be charged and I shal refreshe you.

Thas

The fourth

That the great goodnes and charite
of god is gyuen to me in this blesseyd
sacrament. The seconde chapitre.



My lorde Iesu (trustyng in
thy great goodnes and merci-
cy). I come to the as a sycke
man to hym that shall hele
hym/and as he that is hun-
gry and thursty to the fountayne of lyfe/
that is nedys to the kyng of heuen as a ser-
uaunt to his lorde/a creature to his crea-
toure/and as a desolatc persone to his me-
te and blesseyd comforroure. But howe is
it that thou comest to me/who am I that
thou wylte gyue thy selfe vnto me/howe
dare I-a synner appere before the/ & howe
is it that thou wylte vouchsafe to come
to so symple a creature/thou knowest thy
seruaunt and seest well that he bathe no
goodnes of hym selfe/wherby thou shul-
dest gyue this grace vnto hym/I confess
therfore myne owne unworthyness and I
knowlege thy goodnes/I prayse thy py-
erte & yelde the thankynges for thy great
charetye. Meryly thou doste all this for
myne owne goodnes and nat for my mes-
sages/that thy goodnes maye therby the
more appere and thy charetye the more
large

boke. ff. L. lxxv.

I largely behewed & thy mekenes the more hyghly be commended. Wherefore bycause this pleaseith the g thou hast commandeth that it shulde thus be done / thy goodness also therin pleaseith me / and wolde to god that myne iniquitie restid it nat.

O my lord Iesu howe great reverence & thankynges with perpetual praynges of thy name ought to be gyuen to the so the receyuyng of thy holy body / whose dignitic no man is able to expresse. But what shall I think in this comunyon & in this goynge to my lord god / whom I can nat worshyp as I oughte to do / & yet nevertheles I despise to receyue hym deuoutely. what mayc I shynke better or more helchfully thā holy to make my self before the exalting thy infinite goodnes stet aboue me. I laude the my lord god & shal exalte the euerlastyngly. I dispisse my selfe / and submys me to the & sorowe greatly the depnesse of myne iniquitie. Thou art the saynt of al sayntes and I am the fylthe of all synners / and yet thou enclynest thy selfe to me that am nat worty to loke towarde the . Thou comest to me / thou wylte be with me. Thou byddest me to thy ffe / thou wylte gyue me this heavenly mete & this angells fode to eny Amata.

W whiche

The fourthe

whiche is playnly none other but thy self
that arte the lyuely brede / whiche descen-
dest fro heuen and gyuest lyfe to the worl-
de / beholde lorde fro whens all this loue
procedeth and howe great goodnes shyn-
geth vpon vs / and howe great thankes
and prayses are due to the therfore.

O howe helthfull and howe profitable
a counsayle was it whan thou ordayneſt
this glorious sacrament / and howe swe-
te and howe ioyous a feſt was it whan
thou gaueſt thy ſelue as meſte to be eten.

O lorde howe meruaylous is thy wer-
ke / howe myghty is thy vertue / and howe
far vnſpeakable is thy trouth. By thy mor-
de al thinges were made & al thiges were
done as thou haſt comauanded / it is a mar-
ueylous thinge & worthy to be beloued &
far aboue the vnderſtāding of man / that
thou lorde that art god & very man art ho-
ly cōteyned vnder a lytel lykeneſ of brede
and wyne / and arte eten withoute conſu-
myng of hym that taketh the / and that
thou that arte lorde of all thinges & that
nedest nothyng in this worlde / woldest
by this glorious sacrament dwell in vs /
kepe thou myne herte and my body immi-
culat that in a gladde and a pure con-
ſcience I maye oftymeſ celebrate thy
miste-

boke.

fo. L. xlvi.

mysteryes and receyue them to my euer-
lastynge helth/ whiche thou haste ordeyn-
ed moste spedyally to thy honoure and
pepetual memory. O my soule be thou
merry and gladde for so noble a gyfte and
for so synguler a conforde leste in the in-
this vale of mylere / for as ofte as thou
remembrest this mysterye and takest the
body of Chryste / so ofte thou woxest the
woke of thy redempcyon and arte made
parte taker of all the mercyes of Chryst.
Truely the charytie of Chryste is never
mynylshed / and the greatnes of his mer-
cy is never consumed / and therfore thou
oughtest alwaye with a newe renewynge
of mynde to dyspose the to it / and with a
well aduysed and a depe cōlyderation to
thyngke on this great mistery of helthe.
Truely it shuld semme to the as newe and
as plsaunt a ioye & conforde whan thou
synkest masse or herest it / as if Christ the
same daye first entred in to the wombe of
the vrgyne & were made man / or as if he
the same daye suffred and dyed vpon the
crosse for the helthe of mankynde.

CThat it is very profitable ofte to be
houselled. The thirde chap.

xiij.

O lorde

The fourth



Lord / I come to the so the
ende that it may be wel with
me through thy gyfte / & that
I maye ioye at the holy feest
that thou of thy great good-
nes hast made redy for me. In the is all
that I may or shulde desire / for thou art
my helthe & my redempcyon / my hope / my
strength / my honour and glorie. Make
me thy seruaunt this day merci and glad
in the / for I haue lifte my soule unto the/
nowe I desyre devoutely and reverently
to receyue the in to my house that I may
deserue with sachee to be blesyd of the / &
to be accompanied amounge the chlydren
of Abraham. My soule coueyteth to re-
ceyue thy body / myne herte desyreth to be
onyed with the / betake thy selfe to me lo-
de / & it suffyseth / for without the there is
no comfort / ne without the I may nat be-
ne without thy visitacion I maye nat ly-
ue & therfore it behoueth me ofte tymes
to go to the & for my helth to receyue the/
leste happily if I shulde be defrauded fro
that heuenly meate I shulde sayle in the
way. So thou saydest thy selfe most mer-
cyfull Jesu as thou were prechynge to the
people / & heleddest them of theyr syknes /
I wyll nat let them retourne in to theyr
house

boke.

Fo. L. xlviij.

house fastynge leest they sayle by the way/
do with me therfore in lyke maner that
hast lefsee thy selfe in this glorious sacra-
ment for the conforte of al faythful peo-
ple. Thou arte forsothe the true refection
of the soule/and he that worthely eateth
the shal be partaker & heire of thy eternal
gloraye/it is necessary to me that so ofte do
offende/so soone ware dull & slowe that by
ofte prayers & confessions I may renewe
my selfe/purifie my selfe / and kyndell my
selfe to quickenes and seruoure of spirite
leest happely by longe absteynyng I my-
ght fal fro that holy purpose/for the wyt-
tes of man & woman be fro theyz youthe-
yron and redy to yuell/ but this benen-
ly medecyne w helpe/man may anone fal
to worse and worse/therfore this holy co-
munion draweth a man fro yuell & com-
forteth hym in goodnes/if I nowe be oft-
tymes so negligent & slouthfull whan I
am often comonde/what shulde I be if I
receyued nat that blessed medecyne / noz
sought nat for that great helpe/ though
I be nat every day apt nor disposed to re-
ceyue my creatour/neuertheles I shall ta-
ke hede to receyue hi in times conuenient/so
that I may be pte taker of so greet a grace
for it is one of the most principall confoo-

G. lxx. lacious

The fourth

Iacyns to a faythfull soule/that as longe
as he is as a pylgryme in this mortall
body/ he oft remembre his lorde god and
receyue hym that is his onely beloued a-
bove all thynges.

O it is a meruayllous worthynes of thy
great pytye agaynste vs/ that thou lorde
god creatoure and gyuer of lyfe to al spyp-
rytes/ bouchestlauke to come to a poore
creature/ and with thy hole godhede and
manhode to refresche his hungry christ.

O happy is that man and blessed is
that soule that deserueth devoutely to
receyue soo great a lorde/ and in that re-
ceyuyng to be fulfylled with a spypryte
all ioye.

O howe great a lorde dothe he receyue/
howe wel beloued a gest dothe he brynge
in to his house/ howe rōous a compa-
nyon dothe he receyue/ howe faythfull a
frende dothe he accepte/ howe noble a
spouse dothe he embrasse/ that receyuethe
the/for thou arte onely to be beloued be-
fore all other and aboue all thynges/ let
heuen and erthe and all the ornamentes
of them be styll in thy presence/ for what
so euer they haue worthy laude or pray-
se/ they haue it of the larges of thy gys-
se/ and yet they may nat be lyke to the ho-
nourc

voke.

To. L. xlviij.

hōurc and glōryc of thy name/ of whōle
wysedome there is no nombre
nor measure.

Chat many comodyties be gyuen
to them that devoutly receyue
this holy sacramet. The
fourth chap.



My soide god preueit me
thy seruaunt with the bles-
syngs of thy swenes/ that
he may deserue to goe reue-
rently & devoutely to this
hyghe sacramente/ kyne up
myne herte to a full beholdynge of the
and desyuer me fro the great flouthe
and ydclnesse that I haue ben in in ty
me passed / visyte me in thy goodnesse
and gyue me grace to taste inwardely
in my soule / the sweetnesse that is hyd
secretely in this blessed sacrament/ as
in a moost plentuous fountayne
Illumyne also myne eyen to se and be
holde so great a mistery / and strecthen
me that I may alway faithfully and
vndone

The fourth
bndoubtedly byleue it / for it is thy operacion
and nat the power of man / thy holy
institution and nat mannes iuencion.
And therfore to take and to understande
these thinges no man is sufficient of hym
selfe / and they also ouerpasse the subtiltie
of al aungels & heuenly spirites / what
may I than moche unworthy synner / erth
& ashes serche and take of so hyghe a se-
crete lord in symplenes of hert / i a good
stable fayth & by thy commaundement I
come to the with meke hope & reverence
byleue verily that thou arte here present
in this sacrament god & man. Thou wylt
therfore that I shal receyue the and knyt
my self to the i perfite charicie / wher unto
I aske thy mercie & desire that thou gyue
me thy specyal grace that I may fro hen-
leforthe be fully molton & resolued i to the
& flowe in thy loue & never after to inter-
myt my selfe with any other comforte.
This moche hyghe & moche worthy sacra-
ment is the lyfe of the soule & body / the me-
dycyne of al spiritual sickenes wherby al
vices be cured / passyon be restrayned / re-
ptacions be overcome & diminished / the
greater grace is sent / vertue is increased /
fayth is stablyshyd / hope is strengþed / &
charicie is kyndeled and spred abrode.

Thou

boke.

No. C. xlviij.

Thou hast gyuen and yet ofte tynges gy-
uest many great giftes by this sacrament
to thy beloued seruauntes that devoutly
recepue the/sor thou therby arte the ston-
ge bpholder of the soule / the reparer of
all the infirmities of man / and the gyuer
of all inwards consolation / of confort
i tribulacion/ and fro the depnes of theyr
owne delectacion/ thou raylest them agayn
in to a stronge hope of thy preseruacion/
and renewest them and lyghtest them in-
wardly with a newe grace / soo that they
that felte them selfe before receyuynge of
that blessed sacrament hevy and without
affection after whan they haue receyued
it/hauing founde them selfe chaunged in to
great goldey seruoute/ and all this thou
doste to thy electe people of thy greate
goodnes that they may se & knowe open-
ly by experiance that they haue nothynges
of them selfe/but that al grace and good-
nes that they haue/they haue receyued of
the/sor of them selfe they be colde / dull / &
vndeuoute/and by the they be made fer-
uent/quicke in spirite/ and deuoute folo-
wers of thy wyl/ who maye go mekely to
the fountayne of swetnes but that he shal
dryuge awaye with hym great plentie of
swetnes / or who maye haue by a great
syre

The fourth

fyre, but he shall sele great heate therof,
and thou lorde arte the fountayn of all
sweetnesse / & the fyre alwayes brennyng,
and never saylyng, and therfore though
I maye nat drawe of the fulnesse of that
fountayne, ne drinke therof to the full.
I shall neuertheles put my mouth to the
hole of the heuenly pyppe, that I may ta-
ke some lytell droppe therof to refresche
my thurst, so that I be nat slidred away,
and though I be nat al heuenly & all bre-
nyng in charite, as the seraphins & cheru-
dyns be, neuertheles I shall endeuer me
so let my selfe to devotion, & to preparre
myne herte that I maye gete some lytell
sparcle of the brennyng of heuenly loue,
through the meke receyving of this lyue
ly sacrament / & what so ever wanteth in
me, I beseeche the my lorde Jesu most ho-
ly & blessed, that thou benignely and gra-
ciously supply it in me, for thou hast bou-
chedsafe to call all to the sayeng. Come
ye to me all that laboure & be charged / &
I shall refresche you. I laboure in the
sweete of my body, & am tourmented with
the sorowe of my herte, and am charged
with synnes, traueilid with temptacions/
entriked & oppressed with many yuel pas-
sions / & there is none that maye helpe or
that

boke. folio 112. fo. L. xli.

that maye deluyer me ne that may make
me safe/ but thou lorde god my onely sa-
ufour/ to whom I compre me & all mynes/
that thou kepe me & lede me i to lyf euer-
lastyng/ accepte me & take me in to thy
laude & glorie of thy name/ that hast or-
dayned to my body and bloode to my
mete and drinke/ and graunt me lorde I
beseeche the/ that by the oþre receyvynge
of thy high mystery the ffevoris of demas-
tratione dayly increase in me

C Of the worthynesse of the sacrament
of the auter/ and of the state of
presthode. The. v. ch.

If thou haddeſt the purite of all
angels/ and the holynesse of saint
Iohan Baptyſt/ thou shuldest nat
for that be worthy to receyue ne touche
this holy sacrament/ for it is nat graun-
ted for the mettes of man / that a man
shulde consecrate & touche the sacrament
of Christ/ & take to his mete the b̄ede of
angels. It is a greet mystery and a great
dignite of preſtes to whom it is graunted
that is nat graunted to angels/ for preſtes
only that be duly ordayned i the churche
have

The fourth

have power to syng masse & to consecrate
the body of Christ/for a p̄est is the my-
nister of god/ bysyng the worde of consecra-
tion by the comandement & ordynacion of
god/ and god is therē the p̄cipall doer &
the invisiblē worker/ to whome is sub-
iecte all that he wylleth/ & all obeyeth to
that he comandeth. Thou oughtest ther-
fore more to beleue almighty god in this
most excellent sacramēt than thyne own
wyf/or any other visiblē token or signe.
And therfore with drede & reuerence it is
to go to this blessed werke. Take hede
therfore diligently & se what mater of my-
sterie is gyuen unto the by the touchyng
of the handes of the bishop. Thou arte
nowe made a p̄est and arte consecrate to
syng masse/ take hede therfore that thou
faithfully & devoutly offre thy sacrifice
to god in due tyme / & that thou kepe thy
selfe without reprofe/ thou hast nat ma-
de thy burden more lyght/ but thou arte
nowe boide in a strayer bondē of dysci-
pline & of moch more high p̄fection than
thou were before. A p̄est ought to be ad-
ourned with all vertues/ & to gyue other
exāple of good lyfe/ his conuersation shul-
de nat be with the comen people in the co-
men way of the worlde/ but with angels
in heuen

deke.

Fo. L. l.

in heuen or with psonne men in erthe / that
he most best disposed to serue god. A pson
also clothed i holy vesturettes supplyeth
the place of Christ that he shulde hubly &
mekely praye to our lord for hym selfe &
for all the people / he hath before him and
behynde hym the sygne of the crosse of
Christ / that he shulde diligently remem-
bre his passion / he bereth before hym the
crosse that he may diligently behold and
se the stappes of Christ & study feruently
to folowe th^e / & behynde hym also he is
signed with the crosse / that he shuld glad-
ly & mekely suffre all aduersities for the
loue of god / he bereth the crosse before hi
that he shulde bewayle his owne synnes
& he bereth it behynde hym that he maye
through compassion bewepe the synnes of
other / & knowe hym selfe to be scote as a
meane betwene god & all the people / and
nat to cesse of prayere & holyp oblation tyl
he may deserue of almighty god mercy &
grace . whan a p[ri]est saþt masse / he ho-
noreth god / he maketh angels gladdes / he
edifyeth the churche / he helpeth the peo-
ple that be on lyue / & gyneth rest to them
that be dede / and maketh hym
selfe partaker of all
good dedes .

AD

The fourth

COf the inward remembrance and ex-
ercise that a man ought to have afore
the receyving of the body of Christ.

The viij. chapitre.

Toide whan I thinke of thy wo-
thynes / of my great fylthyness /
I tremble strongly and am con-
founded in my selfe / for yf I receyue the
nat I slye the eternall lyfe / and yf I bn-
worthelye receyue the / I renne in to thy
wrathe / what shall I than doo my lorde
god / my helper / my protectoure / comfor-
ter / and ryghte sure counsaylloure in all
my necessities. Leche me good lorde the
ryghte waye / and purpose vnto me some
redy exercysse conuenable to the receyvyn-
ge of this holy mysterye / for it is necessa-
ry vnto me and greatly profitable to kno-
we howe devoutely and reverently I ou-
ght to prepayre myne herte to receyue it /
or to consecrate so great and so godly a
sacrifice as it is.

COf the discusyng of our owne
conscience / and of the purpose
of amendment.

The viij. chapitre.

It beho-

boke. Fo. L. l.



¶ behoueth the aboue all
thinges with souerayne re-
uerence and profounde me-
kenes of herte / & with full
sayth and humble entente
to the honour of god to cel-
lebrare / takey and recepae

this holy sacrament / example therfore di-
ligently thy conscience by true contrition
& meke confession and make it cleue after
thy power / so that thou knowe nothing
that greeueth or byteth thy conscience / or
that may let the to go freely unto it / have
displeasure of al thy synnes in generalis
for thy dayly excesses and offences haue
sighinges & sorowynge more speciallly if
the tyme wyl suffre it / confess unto god
in secrete of thyne herte the myseries of
al thy passions / wepe & sorowe that thou
art yet so carnal and worldely / so unumor-
tyfyed fro thy passyons / so full of mycy-
ons of concupyscences / so unware and so
purl ordred in thy outwarde wytes / soo
ofte encryked with bayne fantasyes / soo
muche enclineid to outwarde thynges / so
neglygent to inwarde thinges / so redy to
laughynge and dyssoluyon / so hardy to
wepinge and compunction / so redy to ea-
sye thynges / and to that that is lykyng to the

The fourth

to the flesche/ so slowe to penaunce & ser-
vour of spirite/ so curious to here newe
thynges & to se sayre thinges/ so lothe to
make & abteche thynges/ so covetous to ha-
ue moch/ so scarce to gyue/ so glad to hol-
de/ so vnadvised in spekyng/ so incōdrynet
to be styllyng/ so yuell ordred in maners/ so i-
mporture in dedes/ so gredy vpon meatē/ so
desirous to the wordē of god/ so quicke to rest
so slowe to labour/ so attentyue to fables
so sleepy to holy vigils/ so hasty to thende
so vnware to take heede of the way to the
ende/ so neglygent in the seruice of god/
so dull & so vndevoute to go to masse/ so
drie in housellyng/ so soone fallen in lat-
ge to outwardē thynges/ so seldomē ga-
thered togidre to inwardē thynges/ so sone
moued to angre/ so lightly styrred to the
displeasure of other/ so redy to iuge/ so ry-
gorous to reproue/ so glad in prosperite/ so
feble in aduersitie/ so ofte purpolynge
many good thynges/ & so scldome brin-
gyng the to effecte. And whan thou hast
thus confessē & bewepē all these defauors
and suchē other lyke in the/with great so-
rowe & displeasure of thyne owne frayl-
nesse/ settē the than in a full purpose to a-
mende thy lyfe/ & to profit alway fro bet-
ter to better/ & than with a full resigninge
and

and a hole wyll offre thy self in to the honour of my name/in the auer of thy herte
as sacrifice to me/that is to say/ fatchful
ly comyng to me bothe thy body and
soule/so that thou mayst be worthy to of
fere to me this highe sacrisce/ & to recey-
ue helchfully the sacrament of my holy bo
dy/ for there is no oblation more worthy
nor satisfaction gretter to put away syn
than a man to offre him selfe purely & ho
ly to god/ with the offryng of the body of
Christ in masse & in holy comunyon. If
a man do that in him is/ & be trewly peni
tent/ as oft as he cometh to me for grace
and forgyuenesse. I lyue sayth our lorde
I wyll nat the dethe of a synnet/ but ra
ther that he be couerred & lyue/ & I shall
no more rememb're his synnes/ but all shal
be forgyuen and pardoned vnto hym.

C Of the oblation of Christ in the crosse and of a full forsaking of our selfe.

The eight chapter.

Our lorde Jesu saith to his seruantes
te/ thus. As I hangynge all ha
ked with myne armes spred abio
de vpon the crosse/ offred my selfe to god
the father for thy synnes/ so that norbig
Imita.

X. tenuay.

The fourth

remayned in me/ but that al went in sacri
fyce to please my father & to appease his
wrathe ayenst mankynde / so thou ought-
est to offre thy selfe freely to god as moch
as thou mayst in pure & holy oblacō day-
ly i the masse w al thy power & affection,
what require I more of the tha that thou
shuldest study holly to resigne thy self vñ
to me/ for what so euer thou gyuest besyde
thy selfe I regarde it nat / for I loke nat
for thy giftes but for the/ for as it shulde
nat suffysse to the to haue all thynges be-
sides me/ so it may nat please me what so
euer thou gyue but thou give me thy self.

Offre thy selfe to me/ & gyue thy selfe all
for god/ and thy oblacō shalbe accepta-
ble. Lo / I offred my selfe holly to my fa-
ther for the/ and I gaue my body & blode
to thy mercē/ that I shulde be al holly thy-
ne & thou myne / but if thou haue a trusse
in thy selfe and doste nat freely offre the to
my wyl/ thy oblacōn is nat pleasānt and
there shall be bytwene vs no perfite ony-
eng. Therfore a free offryng of thy selfe
in to the handes of god must go before al
thy werkes/ if thou wyll opteyne grace &
the trewe lybettie. And for this it is that
so fewe be so inwardly yllumynate & free/
bycause they can nat holly for sake them
selfe

boke. **Fo. L. lxx.**

selfe (for my wordes be true) but a man
renounce hym self he may nat be my disci-
ple / therfore if thou couerte to be my dis-
ciple offre thy selfe fully to me w al thyne
affection and loue. Amen.

Chat we ought to offre oure selfes all
ours to god / and to pray for al people.

The. ix. chapitre.

Tnde al thinges be thyne that be
in heuen and erthe. I desyre to
offre my selfe to the in a free and
a perpetual oblation / so that I may per-
petually be with the. Lorde in simplitnes
of herte I offre mi this daye to the / to be
thy seruaunt alway in the seruyce and sa-
crifice of laude perpetuall / accepte me w
this oblation of thy precyous body / wher-
che I this day offre to the in the presence
of thy holy aungels that be here presenc
inuylyble / that it maye be to my helthe
and to the helthe of all the people / and
lorde I offre to the al my synnes & offences
that I haue comittid before the & thy ho-
ly aungels / fro the day that I myght fyre
offre vnto this day that thou vouchsafe
th;ugh thy great charite to put away al

F. lxi. **mp**

The fourth
my synnes / & to cleuse my cōscience of all
myne offences / & restore to me agayne the
grace that I though syn haue lost / and
that thou forgyue me all thynges past / &
receyue me mercifullly in to a blessed kyng-
syng of peace / & of forgyuenes. what may
I do than but mekely confess & bewayle
my synnes / & continually are mercy of the
forgyue me mercifull lorde nowe / I besee-
che the for al my synnes displease me mo-
che / & I wyll never comyt them agayne
but sorowe for the / reedy to do penaunce / &
satysfaction after my power / forgyue me
lorde forgyue me my synnes for thy holy
name / sauc my soule that thou haſte re-
demched with thy precious blode. I comit
my ſelfe holly unto thy mercy / I resigne
me in to thy haſdes do with me after thy
goodnesse / & nat after my malices / & wi-
chednesse. I offre also to the al my good
dedes / though they be very fewe & imper-
fite / that thou amende the & sanctify the
and make the lykyng & acceptable to the
and alwaye make them better & better / &
that thou bring me / though I be a floure
and an unprofitable pson to a blessed &
a laudable ende. I offre also to the al the
desires of devout psons / the necessarie of
myne aſceſters / frendes / brether / ſuther / &
of all

boke. 111. fo. L. lxxii.

of all my louers / & of all the that for thy
loue haue doone good to me or to any o-
ther / & that haue desired and asked me to
pray or to do sacrifice for the or for their
frendes / wheder they be on lyue or deed /
that they may the rather sele the helpe of
thy grace / & the gifte of thy heauenly cōso-
lation / thy protection fro all peryls / and
the delyuerance fro al payne / & that they
so beyng delyuered fro all yuels maye in
spirituall gladnesse yelde to the high lau-
de and praysinges. I offre to the also my
prayer & my peasyble offryng for all the
that haue in any thyngyng hyndred me or
made me heuy / or that haue done me any
hurte or grefe / & for all the also whom I
haue at any tyme made heuy / troubled /
grieved / or scaldred in worde or in dede /
wyttyngly or ignorantly / that thou for-
gyue vs al togider our synnes & offences
agaynst the / & of eche of vs agaist other /
and that thou lorde take fro oure herbes
all suspition & indignation / wrath / bate-
nace / & what so euer maye let charitic / or
dimynishe the fraternall loue that eche
of vs shuld haue to other / haue mercy lor-
de haue mercy on all them that aske the
mercy / & gyue grace to the that haue ne-
des / & make vs to dande in suche case that

L. lxxii. we

The fourth

We be worthy to haue thy grace/ and sy-
nally come to the lyfe euerlastyng. Amen.

CThat the holy comunyon is nat lyght
ly to be forborne. The x. cha.



I behoueth the to renne
ofte to the fourrayne of gra-
ce and mercy/ & to the foun-
tayne of al goodnes & puri-
tye/that thou mayst be he-
led fro thy passyous & by-
ces/ & be made more strong
agaynst al the temptacyons and deceyt-
ful craftes of the enemy. The fende kno-
wyng the greatest frute and hyghest re-
medy to be i receyuyng of this blesyd sa-
crament/ enforceth hym by all the wayes
that he can/ to let & withdrawe al faithful
& devout people fro it as moch as he can/
& therfore some men whan they dyspose
them self to it/hauie more greater tempa-
cyons than they had before/ for as it is
wrytten i Job/ the wicked spirite cometh
among the chylde[n] of god that he may by
his olde malyce & wyckednes trouble the
or make them ouer moche ferckull & per-
plexed/ so that he may dymynyshe theyr
affection or take away theyr sayth/ & that
he may

boke. fo. L. lb.

he may therby make them cyther vicerly
to esse fro beyngh housled or els that they
go to it with lytel deuocyon/ but it is nat
any thyng to care for al his craftes & fan-
tasies howe vyle & vgly so euere they be/
but al his fantasies are to be thrownen a-
gayne at his owne hed/ & he so farre to be
dispised that for al his assautes & cōmoci-
ons that he can make/ the holy cōmunion
be nat omittid/ somtyme ouer moche cu-
ryousnes to haue deuocion/or ouer great
doute of makyng confessyon/ letteth mo-
che this holy purpose / doo therfore after
the counsayle of wylc men/ & put away al
dourfulnes and scrupulousnes / for they
let the grace of god and dystroy holly the
deuocyon of the mynde. Also it is nat good
that for any lytell trouble or grefe that
thou leue this holy werke but go lightly
and be confessed/ & forgyue gladly al that
haue offendid the. And if thou haue offen-
ded any other mekly aske of the forgyue-
nes / & god shal right mercifullly forgyue
the/ what profyeth it longe to tarpe fro
confessyon/ or to dyfferre this holy com-
munion. Pourge the syrie and quycke-
ly caste oute thy venym and hasten the a-
fter to take thy medicine/ and thou shal re-
ceive more profyre therby/ than if thou
tariedest

The fourth

Cariedest legre fro it/ if thou differre it to
daye for this thyng or that/ to morowe
may happen to come a gretter/ & so thou
mayst be let long fro thy good purpose &
be made afterwarde more vnapt vnto it
Therefore assone as thou canst discharge
thy self fro suche heuynesse & dulnesse of
mynde/ & fro all slouth/ for it no thyng p-
suceth long to be anguished/ longe to go
with trouble/ & to sequestre him selfe/ for
suche dayly obstacles fro the diuyne mys-
teries/ but it dorthe great hurte & comen-
ly bringeth in great slouth & lacke of de-
votion. But alas for sorow/ some slouth
full & dissolute ysons gladly sek cause
to tary fro cōfessyon/ & so differre the lō-
ger this holy cōmunyon/ & that they do
to thentent that they shulde nat be bounde
to gyue the selfe to a more sure kepyng
of th̄ selfe in tyme to come/ than they ha-
ue done before. But alas/ howe lytel cha-
ritic & cleudre deuotyon haue they that
so lightly leave of so holy a thing/ & how
happy is he and howe acceptable to god
that so lyueth & that so kepereth his cōsci-
ence in suche a clennesse that he is every
day redy & hath good affection to be hon-
oured if it were lawfull vnto hym/ & that
he myght do it without note or occasion
to ob-

boke. fo. C. lvs.

to offend; he that somtyme abstayneth
of mekenesse, or for any other lauffull im-
pediment, is to be praysed for his reuer-
ce but if it be through nouerfulness, he
ought to quicken himself, & to do that in
hym is, & our lorde shall strengthen his
desyre for his good wyll, for to a good
wyll our lorde hath alway a speciall res-
pect, & whan a man is lawfully let yet he
shal haue a good wyll, & meke entent to
it, & so he shall nat want the seinte of the
sacramet. And verily euery devout man
may every day & every hour go helthful-
ly & without prohibition unto the spuall
comunion of Christ, that is to say to the
remembryng of his passion, & nevertheles
in certayne dayes & tymes he is bounde to
receyue sacramentally the body of his re-
demer with a great reuerence, & rather to
preteude therin the laude & honour of god
than his owne consolation. For so ofte a
man is houselled mystically & invisibly,
as he remembreth devoutly the mystery of
the incarnation of Christ & his passyon &
is therby kyndled in to his loue, he that
doth nat prepare hym selfe for non other
cause, but because the feest is coming or
the custome compelleth hym thereto, he shal
cōmenly be unready to it. Blessed is he
ther-

The fourth
therfore that as ofte as he sayth masse or
is housled/ offreth hym selfe unto our lor-
de i holy sacrifice. Be nat i sayeng masse
ouer longe nor ouer shorte / but kepe the
good comon way as they do that thou ly-
nest with/ for thou oughtest nat to do that
shuld greue other or make them tedious/
but to kepe the comon way after the ordi-
nance of the holy fathers/ & rather to ob-
serue thy selfe to that that shal be profi-
table to other/ than to folowe thyne owa-
ne deuocyon or priuate affection.

Chat the body of Christ and holy scri-
pture are most necessary for the hel-
the of mannes soule. The. xi. cha.

Moste swetest Jesu/ howe
great swetnes is it to a de-
uoute soule whan he is sed-
w the at thy heuenly feest/
where there is noue other
mete brought forth to eate/
but thou his onely beloued / and that art
most desyvable to hym aboue al the desi-
res of his herte/ and veryly it ought to be
swete and plesaunt to me / by an inwar-
de and meke affection to wepe before the/
and with the blessed woman Mary mag-
daleyne



boke.

fo. L. lvi.

valeyn to wasshe thy fete with the rea-
tes of myne eyen. But wher is that deuo-
cion/where is that pleteous shedyng out
of holy tees. Certaynly all my heire ou-
ght to brenne and so wepe for ioyc in the
sight of the and of thy holy aungels / for
I haue the veyly present w/ me/thoughe
thou be hyd vnder another lykenes / for
why/ to beholde the in thy propre and dy-
uyne clerenes myne eyen myght nat here
it/noz al the woldē might nat susayne to
se the in the clerenes & glori of thy mai-
sty. Therfore thou gretly sparest my wey-
kenes in that thou hydest thy selfe vnder
this holy sacrament. I haue hym veyly
& worshyp hym whom aungels worshyp
in heuen / but I onely in saythe and they
in open syght & in thyne owne lykenesse
without any couerture / but it behoueth
me to be contente in the lyghte of trewe
saythe/ and therin to walke tyll the daye
of euclasyng clerenes hat appere / and
that the Shadowe of sygures shall goo awaie.
So why/whan that that is perfis-
te shall come all vse of sacramentes shall
cesse / for they that be blesyd in the hea-
uenly glori/ haue no nede of this sacra-
mentall medycyne / for they abyde without
ende in the presence of god / beholdinge

his

The fourthe
his glorie face to face / & so transformed
fro clerenesse to clerenesse of the godhede
they taste the glorie of the son of god ma
de man/ as he was in his godhed fro the
beginyng & shalbe euerlastynge. whan I
remembre all these marueylous cōforst
what solace so ever I haue in this wold
though it be sp̄tiall solace/ it is greuous
and tedious vnto me/ for as long as I se
nat my lorde openly in his glorie I set it
at nought all that I se & here i this worl
de. Lorde thou arte my wytnesse that no
thyng may cōforste/ ne no creature may
quiet me/ but thou my lorde god whom I
desyre to se & beholde eternally/ but that
is nat possible for me to do as long as I
shalbe in this mortall lyfe/ wherfore it be
houerth me to kepe my selfe in great paci
ence/ & to submyt my selfe to the in every
thyng that I desyre/ for thy holy sayntes
that nowe ioye with the/ abode in good
faith & pacience alwhiles they lyued here
the comyng of thy glorie. That they be
leued I beleue/ that they hoped to haue/
I hope to haue/ & thið as they by thy gra
ce be cōe I trust to cōe/ & tyll than I shal
walke in faith & take cōforst of ther aples
of the sayd holy saynts. I haue also holy
bokes for my solace as a sp̄tial glasse to
loke

Ioke vpou / & aboue all these I haue for a
singuler remedie thy holy body / I yceyue
wel that two thinges be moche necessary
vnto me in this worlde / without whiche
this miserable lyfe shulde be to me as in-
portable / so longe as I shal be in this
bodye / I confess me selfe to haue neede of
two thinges / that is to say / of mete & lys-
ght . These two haue thou gauen vnto
me / that is to say / thy holy body to she re
freschynge of my body and soule / & thou
haue set thy worde as a lanterne before
my fete to shewe me the way that I shal
go / without these two I maye nat wel ly-
ue / for the worde of god is the light of my
soule / and this sacrament is the breste of
my life . These two may also be called the
two tables set here & there in the spiritu-
al treasure of holy chirche / the one is the
table of the holy aufer hauyng this ho-
ly breste that is the frowis body of Christ
the other is the table of the lawes of god
coteynig the holy doctryne of the lawe of
god & instructyng man i the right sayth &
in the crewe by lese / ledyng hym into
the inward secretes that be called sanctis
sanctorum / where the inward secretes
of scripture be hyd & contyned . I felas
thankinges to the my lordre Jesu the bri-
gthnes

The fourth
ghetes of the eternall lyght/for this ta-
ble of holy doetryn/ the which thou hast
ministred to vs by thy seruantes/prophe-
tes/ & apostels & other doctours/ & than-
synge also be to the the treasour & rede-
mer of myndes/that thou to shewe to al
the worlde the greatnessse of thy charite
preparedest a great supper/in the whiche
thou settest nat for the the lambe figured
in the olde lawe/but thy holy body & blo-
de to be eten/ gladdyngh therby in that ho-
ly feest all faithfull people/ & gyueng the
to drinke of thy chalyce of helthe / in the
whiche be contayned all the delytes of pa-
radise/ where aungels eate with vs with
muche moze plentuous sweetnesse.

O howe gret & howe honorable is the
offyce of preestes/ to whom is gyuen po-
wer to cosecrate with the holy wordes of
consecration/ the lord of all maestye/to
blesse hi with their lippes/ to holde hym
in their hades/ to receyue hym in to their
mouthes/ and to mynistrē hym to other.

O how clene shulde tho hades be/ how
pure a mouth/howe holy a body/ & howe
vndeſouled shulde be the herte of a preest
to whom so oft entreth the auctour of al
clenesse . Trewhly ther ought to procede
 fro the mouth of a preest/ that so ofte re-
ceyued

boke.

No. L.II.

receipte the sacrament of Christes body/
no worde but that is holy/honest/ & profit-
table/his eyen shulde be ful simple & chast
that vse to beholde the body of Christe/ &
his handes shulde be full pure lyfte vp in
to heuen/ whiche vse to touche the crea-
ture of heuen & erthe/ & therfore it is spe-
cially sayd in the lawe to prestes/be ye ho-
ly for I your lord god am holy. O god al-
myghty thy grace be with vs & helpe vs
that haue receyued the office of presthode/
that we may serue the worthyly & deuout-
ly in al purtie/ & in a good cōscience. And
though we may nat lyue in so great inno-
cence as we ought to do/ yet gue vs gracie
at the leste that we may wepe & sorowe
the yuels that we haue done/ so that f spi-
ritual mekenes & i a ful purpose of a godly
wyl we may serue the hereafter. Amen.

CThat he that shal be houselfed oughte
to prepayre hym selfe thereto be-
fore with great diligence.

The. xij. chapitre.

In sayth our lord the louer of al
purtie/ & the liberal gyuer of al his
lynnes. I seke a clene herre & there
is my restyng place/ make redy for me a
great

The fourth
greatest chamber strewed / that is thine herte
¶ I wot my discipiles shal kepe myne ster-
wich the / if thou wylte that I shal come
to the s dwel with the clese the of al thy
olde fylth of synne / & clese also the habi-
tacle of thyne herte / & make it plesaunt &
sayre / exclude the worlde & all the clam-
ous noyce of synne / & syt solptary as a
spacowe in an house easynge / and thyng
upon all thy offences with great bytter-
nes of herte / for a true louer wyl preparre
to his beloved frende the best & the fayrest
place that he can / for in that is know the
loue & affection of him that receyued his
frende / but nevertheles I knowe that thou
mayst nat of thy selfe suffice to make this
preparryng fully as it ought to be in eue
yn poure / though he thou wente aboue it
an hole yere togidre & haddest none other
thinge in thy mynde to thyngke vpon / but
of my mercye & grace onely thod art suf-
fred to go unto my table / as if a pore man
were called to the dynner of a riche man / &
he had none other thyng to gyue hym a
thankynge hym for it / do therfore that in the
is with thy best diligēce / & do it nat onely
of custome nor of a necessytē / onely for
thou art bounde to it / but with dede & re-
uetēce

uerice & greet affectiō take the body of thy
belouyd lord god that so louyngly bous-
chethsaue to come unto the. ¶ I am he
that hath called the / I haue comaued
that this thige shuld be done / I shal sup-
plye that wanteth in the. Come therfore
& receyue me / whā I gyue the the grace of
deuocyon yelde thākiges to me therfore /
not for that thou arte worthy to haue it /
but for that I haue shewed my mercy lo-
uyngly to the / & if thou haue not grace of
deuocyon through receyuyng of this sa-
crament / but that thou felest thy selfe mo-
re drye & more vndeuoute than thou were
before / yet contynewe styl in thy prayer /
wayle / wepe / & cal for grace / & cease nat til
thou mayst receyue some litel drop of the
grace of deuocion. Thou hast neede of me
& nat I of the / ne thou comest nat to san-
ctifie me / but I come to sanctifie the / & to
make the better than thou were before.
Thou comest to be sanctified & to be ouyed
to me & that thou mayste receyue a newe
grace & be kindled of newe to amendmentes
do nat forget this grace but alwaye with
al thy diligence prepayre thyne herte / and
bring thy beloued unto the / & truely it be-
houch the nat onely to prepayre thy selfe
unto deuocion before thou haile be thou-
mata.

The fourth

seled but that thou also kepe thy self ther
in diligently after the receyvynge of the
sacrament / & there is no lesse kepyngre re-
quisite after / than a devout p̄paracion
is nedeful before / for a good kepyngre af-
ter is the best p̄paracio to receyue newe
grace hereafter / & a man shalbe the more
vndisposed thereto if he anone after he ha-
th receyued the sacrament / gyue hym self
to outwardē solace / beware of moche spe-
kyng / abyde in some secrete place & kepe
the wch thy lorde god / for thou hast him
that all the worlde may nat take fro the
I am he to whome thou muste gyue all /
so that fro hensforthe thou lyue nat i thy
selfe but onely in me .

That a devout soule shulde gretly de-
sire with all his hert to be onyed to cryst/
in this blessed sacrament . The ruy . cha .



Ho shall graunt unto me lo-
de that I may fynde the one-
ly / and that I maye open all
myne herte to the / & haue the
as myne herte desyreteth / so that
no man may dyscepus me nor no creature
move me nor drawe me backe / but that
thou

boke.

No. L. lcsd

thou onely speke to me and I to the/ as a
louer is wonte to speke to his beloved/ as
a frende with his beloved frende / That
is it that I pray for/ that is it that I de-
syze/that I maye be holly onped to they
and that I maye withdrawe myne herte
fro al thinges creature & throughe the holy
comunyon & ofte sayenge masse / to saue
& last eternal things . Ah lord god wha
thal I be al onped to they & holly be mol-
ten in to thy loue / so that I holly forget
my selfe/be thou in me & I in them/ graunt
that we may abide alway togidre in one/
verly thou arte my beloued electe & cho-
sen before al other in whom my soule co-
uerteth to abide al dayes of my life. thou
arte the lord of peace in whom is the so-
uerayne peace & the true reue/ wout whos
is labour & sorrow & infinite miserie/ be-
rily thou art the hys god & thy counsayle
is nat w wycked people / but with miche
men & symple in herte. O lord how swere
& howe benigne is thy holly spirite which
to the intente thou woldest shewe to thy
chosen people thy sweetnes/hall douches-
saue to refresche them w the most sweete
brede that descendeth from heuen. Veryp-
ly there is none other nation so greet that
hath theri goddes so myghte butes them/
y.i.). as thou

The fourthe

as thou lorde god arte to al thy saythfull
people to whome for theyz dayly solace
to reysle theyz herces in to the loue of he-
uenly thynges / thou gyuest thy selfe as
mete & drynke. O what people be there
that be so noble as the crysten people are
or what creature vnder heuen is so moch
beloued as the deuoute crysten soule is in
to whom god entreth & fedeth her w^t his
owne glorius flesh & blode. O festymable
grace/o meruaylous worthines/o loue w^t
out measure/singulerly shewed vnto man/
but what shal I yelde agayne to god for
al this grace & this hygh charitie. There
is no thinge that is more acceptable vnto
hym / than that I hollye gyue hym
myne heret/ and inwardely ioyne my selfe
vnto hym/ & than shall all myne inwardre
partes ioy in hym/ whan my soule is per-
fityly onyed in to hym. Than shal he saye
to me/ if thou wylte be with me I wyl be
with the/ & I shal answe to him agayne
& say. Touchsafe lorde to abyde with me
& I wyl gladly abyde with the / for that
is al my desyre that my herete may be fast-
knyt vnto the without departyng. Amen.

C Of the brennyng desyre that some
deuoute persones haue had to the
body of Christ. The viij. cha. viiiij.
O howe

O howe great multitude of swer-
nes is it lorde that thou hast hyd
for them that dredde the, but what
is it than for them that loue the / verlye
whan I remembre me of many deuoute
persons that haue come to this holy cas-
crament with so gret feruour of credo-
cyon as they haue done. I am than many
tymes astonyed & coloured i my selve that
I go vnto thy table & to the table of thy
holy communyon so colouely & with so lytel
feruour & that I abydestyl so dreyfus with
out any affection of herre that I am nat
holly kindled before the my lorde god/nor
so strongly drawen therby in affection to
the as many deuoute persons haue done
the whiche for the great desye that they
haue had to this holy communyon & for a
seable done of herre that they haue had
thereto myght nat restayne them selfe fro
weyyng/but w the mouth of theyr herre
& body togyder inwardly drewen to the lor-
de the lyuely fountayne/because they coul-
de nat otherwyse awage ne tempre theyr
hunger but that they roke thy holly body
w great ioy & spiritual gredines. Truly
the great brennyng sayth of the is a pio-
vable argumente of thy holly presence / &
they also knowe verly their lorde i bren-

The fourth

Syng of brede/ whos hertes so strongly
breuneth in them by the presence of theyr
Iorde Jesu sacramentally than walkynge
with them / but veryly suche affectyon &
deuocyon and so stronge seruour and lo-
ue be osttyme ferre fro me/ be thou ther-
fore moche swete and benygne lorde Jesu
mercyfull and meke unto me and graunt
me thy poore seruaunt that I maye sele
Somtyme some lytell parte of the hertyc
affectyon of thy loue in this holy comu-
nyon/that my fayth maye the more re-
met & amende / & myne hope throughte thy
goodnes be the more perfite/and my cha-
ritie beyng ones perfityly kyndelede/and
hauyng experience of the heuenly maner/
do never sayle. Thy mercy lorde is stra-
nge ymough to graunte to me this grace
that I so moche desyre when it shal plea-
se the/ and moche benygnyly to visite me
with the sprite of a brennyng seruour to
the/s though I do nat breune in so great
desire/ as suche specyal deuoute persons
haue done / yet neuertheles throughte thy
grace I haue desyre to be inflamed with
that brennyng desyre/ prayeng and de-
sirynge that I may be made parte takeyn
of al suche thy seruent louers/s to be ub-
bed in to theyr holy company. Amen.

That

Chat the grace of deuocyon is gotten
through the fakenes and forsakynge of
our selfe. The. xv. chapitre

It behoueth the abydryngly to seke
the grace of deuocyon / & withoute
ceasing to aske it / paciently & fayth
fullly to abide it / thankfuly to receyue it /
mickely to kepe it / studiously to w orke w
it / & holly to comyt to god the tyme & the
maner of his heuenly visytacion / tyll his
pleasure shal be to come unto the / & princi-
pally thou oughtest to make the whan
thou selest but lytell inwarde deuocyon /
but thou halte nat be ouer moche caste
downe therfore nor inordynately be heyp/
for our lord gyueth many tymes i a shoo-
te moment that he denyd longe tyme be-
fore / be gyueth also somtyme in the ende /
that in the begynnyng of prayer he de-
ferred to graunt / if grace shulde always
be granted / shulde anone be present af-
ter the wyl of hym that asketh it / it shulde
nat be wel able to be borne by a weyke /
& feble persone / therfore in a good hope
to be abyden and taryed for / & thou ough-
test to arrechte it to thy selfe and to thyne
owne syunes whā grace is nat giuen ther
or that

The fourth

or that it is secretly taken fro the. Som-
tyme it is but a lytel thynges that letteth
grace or hyderth it (if it may be called ly-
tel & nat rather great that letteth & exhibi-
teth so gret a thyng) but whed it be lytel
or great if thou amoue it & perfylly ouer-
come it/it shalbe graunted to the that thou
delyrest & forthwith as thou betakest thy
selfe w^t al thy hert to god & schest neyther
this thing nor that for thyne owne plea-
sure/but holly puttest thy wyl to his wyl/
thou shalte synde thy selfe onyed to hym
in great inwardc peace/for nothyng shal
sauour so wel to the nor so moche please
the as that the wyl & pleasure of god be
fully done in the/ who so cuer therfore i a
pure symple hert listeth his intent vpwarde
to god & boyde hym self fro al inordynate
loue or displeasure of any worldly thing/
shal be more apte to receyue grace & shall
be best worthy to haue the gifte of deuociō-
nē/for there our lord giueith his blessing
where he findeth the vessells empty & boy-
de/s the more perfylly a man can renounce
hym self & al worldly thinges & can be dis-
pising of hym selfe the more dye to hym
self/ so moche the soner grace shal come &
shal the more plenteously entre in to hym
& the higher shal list up his hert i to god.

Ryan

boke. fo. L. lxxvij.

Thā his herte shal se & abouide & shall met
uayle & be defared i hym self/for the hāde
of our lordē is w hym & he hath holy put
hym in to his hāde for ever. Lo thus shal
a man be blessed that sekch god with all
his herte & taketh nat his soule in dayne.
Suche a mā in recyuyng this holy sacra
mēt deserueth the grace of onycung i god/
for he loketh nat to his owne deuociō & to
solaciō/but to the glory & honour of god.

¶ That we shulde open al our necessities
to Christ and aske his grace.

The. xvi. chapitre.

O Most swete lordē Jesu whom I
desire devoutely to receyue / thou
knowest the infirmitie & necessitie
that I am in/in howe many synnes & by-
ces I lyce/how ofte I am greued / temptid/
troubled & defouled/I come to the for re-
medy/& I make my prayer to the soz com-
forte/& I speke to hym that knoweth all
thinges/to whom al my secrete & inward
thoughts be manyfest & open/& the which
onely maist perfiteley cosisayle me & helpe
me/thou knowest what I nedē to haue &
how pore I am in vertue. Lo I stande be-
fore the pore & naked askynge & desyryng
thy grace. Refresh me therfore thy po-
rest

The fourth

gent seruant beggyng for spiritual fodes/
kyndle my herte with the fyre of thy loue
& yllumyne my blyndnes with the clere-
nes of thy presence / tourne all worldely
thynges in to bytternes to me/and al gree-
uous thynges and contraryous thynges
in to pacience/and al loue and creas thin-
ges in to dispisyng and in to forgetlyn-
ge of them / lyfte vp myne herte to the in-
to heuen and suffre me nat to lyue bayn-
ly in this worlde .Thou lordes fro hense-
forth shalte be swete to me for euer / for
thou art onely my mete and drynke / my
loue/ my ioye/my swernes/ & all my good-
nes/ wolde god that thou woldest kyndle
me / enflame me / and tourne me holly in
to the/that I may be made one spirite w
the by grace of inwarde onyeng/and mel-
tyng of brennyng loun in to the / suffre
me nat to departe fro the fayng & dryc/
but worke with me mercifullly as thou
haste ofte tymes merueilously wrought
with thy beloued seruautes in tyme past,
what meruayle were it ys I were by the
al enflamed in to the & fayled in my selfe/
sythe thou art the fyre alway brennyng
and never faylyng/the loue purifying
the hertes/and lightynge the vnderstan-
ding of all thy creatures.

Of the

boke.

fo. L. lrb.

C Of the brennyng loue & gret affection
that we shulde haue to receyue Christ.

The. xvij. chapitte.

With hygh deuocyon & brennyng loue,
and with al ferudute and attetyon of the
herte I desp're to receyue the lord/e/ as ma-
ny sayntes and dedoute persones haue de-
syred the in theyr communyoun/ and that
most specially pleased the in the holynes
of theyr lyfe & were in most brennyng de-
vociō to the. O my lorde god my loue ete-
nall/all my goodnes & felicite wout endis-
ge/I couerte to receyue the with as great
desire & as due reuerence as any holly man
ever dyd or myght do/ & though I be un-
worthy to haue suche felynges i deuocid
as they had/pet nevertheles I offre to the
the hole affectiō of my herte as verily as if
I onely had at the brennyng & clamping de-
sires that they had/s over that/all that a
meke mynde may ymagyn & desire/I gy-
ne & offre to the w hygh reuerence & wor-
ship & inward seruout/ & I desire to reser-
ue nothing to my self/but me & al myne I
offre to the i sacrifice frely & most liberal-
ly. And also my lorde god my creator & re-
demer/w suche affection/reuerence/laude
& honoure/with suche thanks/diguitie/
& loue/& with such fayth/hope & purplicy

I desire

The fourthe

I desire to recepue the this daye/ as thy
most holy & glorious mother the vrgyn
Mary desyred & receyued the / whan she
mekely & devoutely answered the angel/ that
shewed her the mystery of thy incarn
nation/ & sayd. Ecce ancilla dñi/ fiat mihi
scdm verbum tuum. That is to say. Lo/ I
am the hdmayde of god/ be it done to
me after thy worde/ & as thy blessed pre
cursor saynt Iohan the Baptyst/ most
excellent of all saintes/ was glad & oyed
in great oyse in the holigost through thy
presence/ whā he was yet in his mothers
wombe/ & after whan he sawe the walkis
ge among the people/ very mekely & with
devout affection/ he sayd. The frende of
a spouse that standeth & heareth / oyeth
with greet oyse for to here the voice of the
spouse/ & so couerte I in greet & holy de
sires to be inflamed/ & to present my selfe
to the with all myne herte/ & also I offre &
yeld to the all the lauds of devout hertes
the brenyng affections/excessyue though
tes/ spnall illuminations/ & heuenly visi
ons/ with all vertues & prayslinges done
& to be done by any creature in heuen or
in erth for me/ & for all the that be come
ned to my prayer/ that thou mayst be wor
shely lauded & glorifyed for euer/ accepte
lo/

baby.

ff. o. L. Ichf.

lorde god my mynde / & the desyres of the
manyfolde laudes & blesсыnges that by
me are to the due of right/after the multi-
tude of thy greatnesse more than can be
spoken/ & all these I yelde to the/ & desire
to yelde to the euery day & euery momēt/
and with all my desyre & affection/make-
ly exhortē & pray al heuenly sp̄ites and
all faithfull people to yelde with me tha-
kynges & laudes to the. And I besech the
that all people tribus & tonges / may ma-
gnify thy holy and thy most swete name/
with great ioye & brennyngē deuotion/ &
that all they that reverently & devoutely
ministre this most highe laccament/or w/
full faith receyue it/maye therby deserue
to fynd before the thy grace & mercy/ and
whan they haue optayned the denotion
that they desyred / & be sp̄cially onyed to
the/and be therby well comforterd & mar-
ueylously restched & be departed fro thi
heuenly table/that they woll haue me po-
re synner in their remembraunce. Amen.

CThat a man shall nat be a curious searcher of this holy sacrament / but a meke follower of Christ / subduyng alwaye his reason to the saythe. The. xviii. cha-

The fourth

Ayou must beware of a curioss and unprofitable serching of this most profonde sacrament if thou wylte nat be drowned in to the great deppeth of dout fulnesse/for he that is the sercher of goddes maiestie/ halbe anone thurst out of glorie/ god is of power to worke moche more than man may understande/nevertheles a mcke & an bable serching of the routh/ ready alway to be caught & to walke after the teachynges of holy fathers/ is sufferable/blessed is that sympliice that leueth the way of hard fictions & goth in the playne & stedfast way of the comende mentes of god/many haue lost their deuotion because they wolde serche higher thynges than prayneth to the. Faith is a gode lyfe is asked of the & nat the highnesse of understanding/nor the depnes of the misteries of god/if thou maye nat understande wher take suche thynges as be within the/ howe mayst thou than comprehend those thynges that be aboue the/submit thy self therfore mekely to god & submit also thy reason to faith/ & than the light of knowleage is of true understanding halbe gyuen unto the/ as it shalbe most profitable & necessary for the/ some be greeously reþted of the faith & of the sacrament/ but that is nat to be reþuted to the/but rather to the

boke.

No. L. Irbiss.

enemy therfore care nat for hi nor disput
nat w thy thoughtes/mo; answere nat to
the doutes that thy enemp shal lay vnto
the but billeue the wordes of god/s billeue
his saintes & pphetes/& than the wyched
enemp shal anone flee away fro the/s it is
ostymes moch pfitable that the seruantes
of god shuld sele & susteyn such doutes
for their more pse/ & comely shenemp rep-
terh nat vnsaythful people & syuers whō
he hath sure possessiō of/but he deceypteth &
vererh i dyuers maners the saythful & de-
nout ysōs. So therfore w a pure & bindon-
ted sayth/ & with an hūble reverēce pcede
to this sacramēt/ & what so euer thou cast
nat understande comp̄t it saythfully to god
For god wil nat deceiue the/but he shalbe
deceyued that trusteth ouermoch to hiselv
God walketh w the simple ysōns/he ope-
neth hym self & sheweth hym self to meke
ysōns/he giueth vnderstanding to the that
be poze i spirite/he openeth the wyt to pa-
re clene myndes/& hideth his grace fro cu-
rious me & proude me. Whan eseson is fe-
ble & weyke & anone may be deceyued/but
faith is stable & true & can nat be deceyued
therfore al reason & al natural working
must folowe faith without farther reso-
nyng/ for faith & loue in this most holy &
most excellent sacramēt surmount and

The fourth
worke highe in secrete maner aboue all
reason. The great & the eternall god and
the lorde of infinite power doth great thi-
ges in heuen & in erthe / and his workes
maye nat be serched / for if the workes of
god were suche that they might be light
bye understande by mannes reason / they
were nat so marueilous and so inestyma-
ble as they be. **C** Finis.

C Thus endeth the folowynge of Christ
newly corrected & amended. Printed at
London at Temple Barre by Thomas
Godscay. Cu priuilegio a rege indulto.

C A spfull glasse dayly to loke on .
C Kede distinckely/ pray devoutly/sighe
devely/ suffre paciently/make you lowly/
gyue no sentence hastely/speke but rathe
and that trewly/ preuent your spech dis-
cretely/do all your dedes in charity/ tēpa-
tation resyst stōgly/broke his bed short-
ly/wepe bitterly/hauē cōpassion tēderly/
do good works busely/louē yſeuertantly/
louē hertely/louē faithfully/louē god al-
onely/s all other for hym charitably/lou-
e in aduersitie/loue in prosperitie/chys-
te alwaye of loue/for loue is none other
but god hym self.Thus to loue bringeth
the louer to loue without ende. Amen.

Cherafter foloweth an Epistle of
saynt Bernarde called the golden
epistle/ whiche he sent to a yong re-
ligious man whom he moche loued
And to the encrease of the deuotion
of them that can rede Englyshe and
understande nat the latyn tonge / it
is translated out of latyn in to En-
glysshe/ in luche maner as herafter
ensueth. And it is in some bokes im-
printed in the later ende of the bo-
ke called in latyn *Imitatio Christi*
that is to say in Englisse the folo-
wyng of Christ.

Than after the sayd epistle folowe four
reuelations of saynt Birget/ wheroft the
first treateth/ that nothing pleasereth god
so moche as that he be beloued about all
thyng. The secunde treateth of the tyses-
actye & contemplayce. The thirde ther-
eweth that ther shalbe in tyne to come so
great deuotion in gentyls/ that christen
men shalby shalbe in maner as their ser-
uantes. The fourth declareth what thin-
ges be necessary to hym that desyret to
visyte the landes of the infydetes.



185;95.

2

An epistell of saint Bernardes
whiche he sent to a yong religiouse
man whom he moche loued/that is
called the golden Epistell.



Hast the wyldernesse of
thy religioun maye weye
swete and plesaunt vnto
the/ and that thou shalte
nat be sonnde vnkynde
in the sight of hym that was most me-
sely crucifyed for the. I counsayle the
that nowe thou hast taken it vpon the
thou cast it nat lightly awy/lest hap-
pely an other more acceptable to god
than thou/ take it & occupye thy place
and that thou be cast out as a stynk-
ge careyne. Consyder therfore howe
moche thou arte bounde to the betay-
trewe lambe / that is Chiste / whiche
was sedde to be offred in sacrifice for
the vpon the anter of the crosse / and
suffered many tediess & mooste harde
scourynges of them/ of whom he had
Reue, A. u. suche

suche compassion that he wepte tender
lye vpon them. Therfore that thou
mayst atterne to lyke thynges / cal vñ
to thy lord Iesu with deuoute prayere /
besechyng hym that thou mayste as a
trewe membre be ouped through good
vertuous wores / to the very trewe
heed / that is Christe. But thou mayst
nat come to that pounte withoute his
grace do helpe the / as wel before as af
ter. For without grace al thy woryn
ge shalbe unprofitable a dayne / lyke
as he watcheth in dayne that beleueth
to kepe a cytie without oure lord.

Therfore if thou wylt fynde his gra
ce and be trewly solitare / two thynges
be necessary to the. The fyrist is / that
thou so withdrawe thy selfe fro al tra
sitory thynges / that thou care no more
for them than if there were none such /
and that thou sette thy selfe at so vplie
a pice in thyne owne syght / that thou
accompete thy selfe as nouȝt / beleuyl
al men to be better than thou art / and
more

more to please god. Also what soeuer
 thou here or se of teylgious persones /
 thinke that they do it to a good intent /
 though it seeme nat so / for mannes sus-
 pition is ofte disceyued / and therfore
 tuge v nothyng in certayne / speke ne-
 ver any thyng that may sounde to thy
 own preysse / but labour rather to kepe
 thy vertue secreete than thy vices . In
 no wise speke no yuel of no man / how-
 crewe and malifest so euer it be / and
 more gladly gyue herynge wha a man
 is praysed than whan he is dispayred
 Also whan thou spekest / let thy wordis
 be trewe / sobrel apte / weighty / and of
 god . If a secular man speke with the
 and asse of the many questyons / as
 soone as thou canst breake of the tase /
 and set the to those thynges that be of
 god . What worldly thynges so euer be
 happen to the or to any other / howe er
 he be loued so euer he be unto the / care
 nat for it / if it be prosperous and ly-
 syng ioye nat in it / and if it be myslp-

Syng so lowe nat for it, but thynke all
as nought and laude and prayse al-
mighty god. Seke solytatinesse almo-
che as thou can/ so that thou mayst di-
ligently take heede of thyne owne gosse-
ly heylth. fyspe talking & vapne ronges
syng as moche as thou mayst/ for it is
more sure way to kepe scielice than to
speke. After complyn speke nat tylle
masse be done on the day folowinge/
but it be for a great cause. Whan thou
seest any thyng that displeaseith the/ co-
syder wheder there be nat syke thynges
in þ that displeaseith other/ & if ther be
quitte it lightly away. And if thou se or
here any thynges that pleaseith the/ cois-
syder wheder it be in the/ & if it be hol-
de it warcly/ and if it be nat take it to
the/ and so it shalbe to the as a glasse
to labe upon. Gudge at nothyng to-
warde no man / but whan thou bele-
vest it maye profyte his soule helthe/ &
howe grecuous so ever it be to the/ ne-
ver affirme nor deny any thynges heide

þy.

ly / But set thy denyenges and affirminges
be alway tempred with discretion.
Absteyne thy selfe alway fro al mockinges
and fro al dissolute laughynges /
In all thy sayenges behau the so that
thou haue a certayntie of al thy deder
and wordes that they be trewe / & those
that be doutful / set them go as thinges
that be yuel. The seconde that is neces
sary to the is / that thou shalte so fully
offre thy selfe to god / that thou shalte
say nothyng nor do nothyng / but that
thou beleuest verily wyll please hym /
and take hede of thy seruice with great
deuotion / so that that thou sayest with
thy mouth be also in thy herte. Haue
these thre thinges alwayes in thy mynde /
what thou hast ben / what thou art
and what thou shalte be. What thou
hast ben / synkyng corruption. What
thou art / a vessel ful of donge. What
thou shalte be / meate for wormes. Also
so thyne be on the paynes of them that
be in helle / and that they shal never be
ended.

ended. And that for a lytel defecation
in this worlde they suffre tho paynes.
And lybewise thynde on the glorie of
the Kyngdome of heuen the which shal
neuer haue ende/ and that lightly and
in shorte tyme it may be wonne. And
than remembre howe great sorowe and
waylynge shalbe to them that haue lo-
ste so great a glorie for so lytel a thing
Also whan thou haste any thyng that
displeaseth the or greeveth the / thynde
that if thou shalst cō to hel thou shalte
haue alway that displeasure and also
ther also that thou most dredest / whan
any principal feest cometh / thynde on
that saynt that than is worshipped in
the churche of god / what thynges he
suffered for Christe for they were but
shorte / and what he wannte therby for
they be euerlastyng. Think also that
as wel the tormentes of good men as
the ioyes of yuel men in this worlde be
past and gone / and that neuerthesesse
good men by their tormentes haue re-
ceyued

ceyued eternal glorie / and yuel men by
their short worldly ioye eternal payn /
and though he thou be never so slouth-
ful / yet take this lytel wryting and re-
membre and ymagen al these thynges.
diligently that I haue said / and at the
leest bethinke the on the tyme that thou
thus lewest / and that they that be in hel
wolde gyue al the worlde for it. Whan
thou hast any tribulations / thike that
they that be in heuen wanke them / and
that they that be i hel haue many mo.
Euery day at the leest whan thou go-
est to bedde / examynne diligently what
thou hast thought þ day before / what
thou hast done / & what thou hast sayd
and howe thou hast spent the precious
tyme that was godyn the to wyn ther-
in the kyngdom of heuen. And if thou
hast past it wel / thanke god and laude
 hym for it / & if thou hast spente it yuel
and negligelly be sorie for it / & deserre
nat the nexte day to be confessed / than
I put this in the ende / to shewen that
thou

thou shalst disigetly p̄magine as it were
two cyties before the/ one ful of al tur-
mentes as hel is/ the other ful of al cō-
solation as is the kyngdom of heuen/
it that it behoueth the of necessitie to e-
tre and come in to the one of them/ bes-
hosde than what might drawe the aga-
ynt thy wyl to the yuel cytie/ it what
might let the fro the good cytie/ and I
crowe that thou shalte synde nothyng
that might do it (if thou woldest with
al thyne herte turne the to god/ it put-
tyng away al neglygence/ woldest me
selfe cal to hym for grace & mercy) the
whiche he that is most blessed aboue al
bouchsace to graunt vnto vs. Amen.

Chat nothyng pleaseth god so mo-
che as that he be beloved aboue all
thyng/ as our lady sheweth to saint
Birget by example of a pagan wo-
man/ whiche optayned great grace
for the gret loue she had to her crea-
tour/ as it appereth in the vi. booke
of

of saynt Birgettes reuelations the
1. chapitre.

The mother of god our lady
saynt Mary speketh to the
spouse of her son saynt Bir-
get / sayeng thus. Not hynge so moche
pleaseth god / as that a man loue hym
aboue al thyng / as I shal shewe to the
by a symylitude of a pagan woman /
whiche knowyng nothyng of hym sayth
thought to her self thus. I knowe said
she of what mater I am eode in to this
worlde / and of what thynges I came
in to my mothers wombe. And I bes-
sue that it had ben impossyble that I
shulde haue had my body so knyflogy-
der as it is / and my reason and vnder-
standing / but they had be gyuen unto
me / and therfore I knowe wel there is
some creatour and maker of me that
hath made me a resonable creature /
nat deformed me lyke to wormes or fi-
reates. wherfore me thinkest that tho-
ugh

ugh I had many hussandes & al they
called me / I wold rather come at one
callynge of my creatour than at the cal-
lyng of them al. I haue also many so-
nes and many doughters / and neuer-
thelesse if I salwe them haue meate in
their hades and I bnewe my creatour
to want meate / I wold take þ meate
fro my children and wold gladly gy-
ue it to my creatour / I haue also ma-
ny possessyons whiche I order after
myne owne wyl / and neuertheles if I
bnewe the wyl of my creatour / I wol-
de gladly leauc myne owne wyl & dis-
pose them to his honouer. But my do-
ghter / se what god dyd w^t this pagan
woman . He sente unto her one of his
electe seruautes that instructed her in
the saythe / & god hym selfe visyted her
herde / as thou mayst wel bnowe & un-
derstante herafter by the answere of
the woman . For whan that man shal
wed unto her that there was one god
without begynnynge and without en-
dysing /

7

dynge/ that is the creatour & maker of
al thynges/ she answered and said. It
is wel to be beleued that he þ hath crea-
ted me & al thinges/ that he hath no crea-
touer aboue him/ and it is lyke that his
lise is everlasting that might gyue me
lyfe. And whan the woman herde far-
ther that the same creatour toke mans
hode of a virgyn/ and that he preached
in this wolden and taught þ people in
his owne person/ she answered. It is
to beleue god in euery thing/ and than
she sayd further. I pray the shewe me
what be the wordes that my creatoure
dyde speke and comande/ for I woll
holly leue myne owne wyl and fully
obey to hym/ and to euery worde that
he hath spoken. Than whan he decla-
red unto her of þ passion of our lord/
of his crosse/his deth/ and of his resur-
rection/ The woman with greet weyly
answered & sayd. Blessed be my crea-
toure þ so paciently sheweth his charite
in the wolden þ he had to vs in heuen.

And

And therfore if I loued him firste by
cause he created me / I am nowe more
bounden to loue him / bycause he hath
shewed me the streight way to heuen / &
hath redemeid me with his preciouse blos-
des / and I am bounde therfore to serue
him with al my strength and al þ par-
tes of my body / and I am bounden al
so to remoue al my desyre fro me that
I had first to my possessyons & to my
children and synmen / and onely to de-
sire to se my creatour in his glorie that
never shal haue ende . Then sayd our
blessed lady to saynt Birget . Lo dou-
ghter . Howe great rewarde that wo-
man had for her gret loue . So is day-
ly gyuen great rewarde to euery man
after the loue that he hath to god whis-
se he lyueth in this worlde .

Chure forde Jesu Christe gyueth to
his spouse saynt Birget a notable
doctrine of the syng Actyue & con-
ceptiue / whiche be notably signy-
fied

sied by Martha and Mary magda
leyne/that is to say how a man shal
begyn a profyte in the lyfe spūal &
in grace and vertue/ that he may fi
nally ascende to the highe degree of
the loue of god & of his neighbour
whiche doetryne appereth in þ. vi.
Booke of the reuelacions of saynt
Byrget/ the. lyv. chapitre.

The sonne of god speketh to
his spouse saynt Birgette,
sayeng thus. There be two
lyues whiche be lykened to
Martha and Mary Magdalene/and
who so euer wol folowe tho two lyues
must first make pure confession of al
his synnes/takynge very cōtrition for
them/hauyng ful wyl never after to
offende. And the first lyfe as I do wyt
nesse my selfe in my gospel/ Mary ma
gdaleyn dyd chuse which ledeth a man
to contemplacion/ that is to say to the be
holding of heuenly thynges/ and that
is the

is the best partie and is the very wey of
the lyfe euerlastyng. Therfore every
man that couersteth to folowe the lyfe
of Mary/that is to say the lyfe contyn-
platyon/ It suffiseth to him to haue on
ly the necessaries for the body/ that is
to say cloþing without vanytie/ meate
and drinke in scarcitie and nat in sup-
fluitie. Chastitie without any puel de-
lectation/ fastynge & abstynence after
the ordynaunce of the churche/ and he
that fasteth muste take heede that he be
nat ouermoch enfeblede & made weyke
by his unresonable fastynge/ lest throu-
ghe that weykenesse he be enforced to
lese his prayers and his counsayle gy-
wyng/ or other good dedz wherwith he
myght bothe profyte hym selfe and his
neighbour also. And he must also di-
gently take heede that he be nat through
his fastynge the more slowe to iustice
nor more slacker to the workes of mer-
cy/ for whyp/ to punyssh the rebels and to
bringe infydles under the poce of the
faith.

9

sayth is requypte great strengthe an
wel of body as of soule. Therfore euer
yn sybe person that wylde rather to the
honour of god fast than ete / shal haue
sybe rewarde for his good wyl / as he
that fasteth of charytpe. And in sybe
wypse he that for obediencie eteth / desy-
rynge rather to faste than to ete / shal
haue sybe rewarde as he that fasteth.
Seconde the contemplatyue man shal
nat ioye of the honoure of the wylde
nor of the prosperitie therof / ne sorowme
so / his aduersitie / but he shal ioy spey-
ally in this / that wycked men be beco-
me deuoute men / that louers of the
wylde be become louers of god / & that
good men profyte in goodnessse / and be
throughe good laboure and diligencie
in the serunce of god made dayly more
deuout than other. Of this also the con-
templatyue man shal sorowme / that spry-
niers be made dayly worse and worse /
that almyghty god is nat besoued of
his creatures as he ought to be / & that

Reuer,

B. the coming

the comandementes of god be dispysed
and set at nought. Thirdly the con-
templatyue man maye nat be ydes/ ne
no more maye he that useth the actyue
syfe/but anoy whan he hath taken his
necessary slepe/ he shal ryse and thake
almighty god with al his hert/for that
he hath create and made al thynges/ &
that of his charitie by takyng our na-
ture he hath reformed & renewed man
kynde/she wyng by his passion & deth
the loue that he hath to manne/ whis-
che is so great that non can be gretter.
Also the contemplatyue man shal thake
almighty god for al the that be sauad/
and for al them that be in purgatorie/
and for them that yet be syueng in the
worsde/ prayeng mekely for them vns-
to our lord that he suffre them nat to
be tempted aboue their power. The con-
templatyue man also must be discrete
in his prayers/ and be wel ordred i his
laudes and praynges of god / for if
he haue sufficient to syue with without

labour

labour or busynesse he must make the
longer prayers. And if he be wery and
temptation rise in his prayers / he may
labour with his handes some honest &
profitable werk / either for him selfe if
he haue nede or for other . And if he be
in maner presone with bothe / that is
to saye with prayer & laboure / than he
may haue soe other honest occupation
or here soe good holosome wordes or ps
fitable counsayls in al sobernesse / all
scurrilystie and vncleane wordes sette a
parte by the body & soule be made mos
re apte / and more able to the seruyce
of god . And if the contempnacyle man
haue nat sufficient to syre withal but
through his labour / tha may he make
the shorter prayers for his necessary la
boure / & that labour shalbe the perfe
ction and encreasing of his prayer / &
if he can nat labour nor may nat than
set hym nat be a shamed ne thyng it
nat greuous to begge but rather that
he be iopous for it / for tha he foloweth

B. ii. me

me the sonne of god that made my self
poore to make man ryche / and if the co-
templatyue man be vnder obedyence /
than he must syue after the obedyence
of his prelate / and his rewarde shal be
double / more than if he were at sybets-
tye. Fourthly the contemplatyue man
maye nat be couetous / no more maye
the actyue man / nor he may nat be pro-
digal / for as the actyue man distribu-
seth temporal goodes for god / so the co-
templatyue man must dystribute his
spiritual goodes. Moreouer if the con-
templatyue man wyl haue almyghty
god inwardly in his herte let hym be-
ware to say thus as many do . It sus-
fiseth to me if I can saue myne owne
soule / for if I can do so / what haue I
to do with the dedes of other men / or yf
I be good my selfe / what is it to me
howe other syue. O my doughter / they
that say or thyngke so if they sauwe their
frende vphonested and troubled / they
wolde reme with all theyr power to y-

dethel

deth / that theyr frende myght be despy
ueryd out of his trouble / so shall þe con-
templatyue man do / he must sorowe þe
almygthþy god is offendid that his bro-
ther whiche is his nevoure hath occa-
sion to offend. And if any falle in to
syn / þe contēplatyue man shal endeavour
him al that he can to helpe him out of
his synne with al discretion. And if he
haue trouble or persecution for it / sette
him leue that place and seke another
place that is more quiete. for I my sel-
fe that am very god / sayd to my disci-
ples thus. If they persecute you i one
cittie flye ye in to another : and so dyde
Paul / the whiche bycause he shulde be
more necessary another tyme / was let
go by a walre in a basket. Therfore þe
contēplatyue man may be syberal
and pitious / there be fyue thynges ne-
cessary to him. The first is a house in
the whiche his ghestes may slepe. The
secōde is clothyng to clothe the naked.
The thirde is meate to fed the hungry.

B. iii,

The

The fourth is fyre to warm them that
be colde. The fyfth is medycyns for the
that be sickel that is to say good cōfor-
table wordes with the charitie of god.

The house of the contempлатyue man
is his herte wherof the yuel ghestes be
al tho thynges that trouble his herte
that is to say Wrath heuynesse coues-
tyse pride and many other lyke. Ther-
fore al tho vices whan they come they
shal in maner lye as ghestes that be a-
slepe and as they that be at rest. for
as an hoste receyueth yuel ghestes and
good with pacience so the contempla-
tyue man muste suffre al thynges for
god throught vertue of pacience and in
no wyse to consent to vices nat to them
that seme leest ne to deslyte in them but
as moche as he may be lytel and lytel
throught the helpe of grace to remoue
them clerely out of the herte. And if he
can nat clerely remoue them he muste
suffre them paciently ageynst his wyll
as enemys and never to assent to the
Enos

knowyng certaynly that they shal pro-
fyte hym to the greater rewarde in hes-
uen and nat to dāpnation. Seconde þ
conteplatyue man muste haue clothes
to clothe his ghestes / that is to say mes-
enesse bothe inwarde and outward
and compassion of mynde for the affli-
ction of his neyghbour. And if the cō-
templatyue man be dispysed of þ wort-
de / let hym thynke howe I the god al-
mighty beyng contempned and dispys-
ed suffred paciently / and whan I was
irged I helde my peace / and whan I
was scourged and crowned with thorn-
nes I murmured nat. The conteplas-
tyue man also muste take hede that he
shewe nat to them that reproue hym or
rebuke hym any signes of angre or im-
pacience / but that he blesse them that þ
secute him / that they þ se it may blesse
god whō the conteplatiue mā dothe so-
lowe / a almighty god shal gyue bles-
synges for tho maledictions. The con-
templatyue man must be ware also þ
he

he do not speke yuel of them nor rebuke them that do greue him / for it is dāpnable to bacbyte other and wylfully to here them that do bacbyte or thugh impacyence to reproue or rebuke his neyghboure. Then that the contēplatiue man may haue perfytely the gyft of mekesnes and pacynce / he must studye to admionysse & warne them that do bacbyte other / of the great peryll þ they stande in / and that he exhort them in al charpte with wordes and with examples to p̄fite mekesnes. Also the cloþyng of the contēplatiue man must be compasyon / for þf he se his neyghboure do any synne he must haue compassyon of hym / prayeng to almyghty god to haue mercy vpon hym. And þf he se hym suffre any wronge or hurte or reproue / he must be sorp for hym & helpe hym with his prayers / and with his ayde and desygncie / and that þf nede be before the great men of the wold for the trewe perfyte cōtrycyon seeketh

nat

nat that is his / but that is his neygh
bours . And if the contempstatyue man
Be suche one that he is nat herde with
princes / and that it profyleth nat that
he go oute of his celle . Then he shall
praye hertely for them that be in trou-
ble / and almighty god that is þ behol-
der of mannes herte / for the charitic of
him that prayeth / shal turne the hertes
of the people to the peace & quyetnesse
of hym þ is in trouble / so that he shal ei-
ther bedespured out of his trouble / or
he shal haue patience sent him of god
to suffre it / and so his rewarde shalbe
doubled . Therfore suche clothyngel þ
is to say mekenesse & compassion muste
be in the hert of the contemplatyue man
for nothyng so mightyly draweth god
in to the herte as mekenesse and compas-
sion of the neighbour dothe . Thirdly
the contemplatyue man must haue mete
and drinke for his ghestes / for somtyme
yvel ghestes do lodge in the hert of the
contemplatyue man / that is to say whan
the

the hert is drawen fro beholding of it
selfe and coueyteth thinges delectable/
to se worldsy thynges / to haue posses-
sion of temporal goodes . And whan
the eares desyre to here his own honou-
re / the fleschē desprieth to desyde in car-
nal thynges / the spirite leyfth excuse of
his fraylnessse / and that synne is but
lyght / and whan there cometh a payn-
fulnessse and a hardnesse to do good de-
des / and a forgetfulnessse of thinges to
come . And whan he thinketh his good
dedes great and forgetteth his yuel de-
des . Agaynst al suche ghestes it is ne-
cessary for the contemplatyue man to
haue good counsayle / and nat to dys-
semble as though he were a slepe / but
that he armed strongly with trewe say-
the / answere to suche ghestes sayeng
thus . I wol haue nothyng of temporal
goodes / but baresly for the sustaynyng
of my bodily synde / and I wol nat
spende no hour nor tyme but to the ho-
nour of god / nor I wol nat take hede
what

What is fayre or soule i the worlde / ne
what is plesaunt or dysplesaunt to the
flessh / or sauoury or nat sauoury to þ
mouth / But to the pleasure of god and
helth of my soule / for I wolde nat sy-
ue one hour but to the honour of god.
Suche a wyl is meate and drinke for
the ghestes that cōe / and that answere
extincteth and putteth a way al inordyn-
ate delytes and pleasures of þ worlde
and of the flessh. fourthly the conte-
platyue man must haue syre to warm
his ghestes / to gyue them lyght / this
syre is the hete of the holygost / it is im-
possyble any man to leane his owne
wyl or to forsake þ carnal loue of his
frendes or the loue of riches / but throu-
gh the instynte & hete of the holygost.
Also the contemplatyue man / howe ho-
ly and pfect so euer he be / maye nat of
him selfe begyn nor conlynue in good
lyfe without helpe of grace in the holygost.
Therefore that the contemplatyue
man may set a lyght before his ghests
firſt

first sette him thynke thus: Almighty
god hath created me/that I shulde ho-
nour him aboue al thynges. And I ho-
nouryng him/that I shulde loue him
and dredre him/ and he was borne of a
virgyn to teache me the way to heuen/
and that I shulde folowe that way in
al mekenesse. And with his dede he os-
pened the pates of heuen/ that I shuld
with great desyre haste me thider. Also
the contēplatyue man must examyne
diligētly al his dedes/ al his thoughtz/
and al his affections/ þis to say howe
he hath offended god/ and howe paciet-
ly god suffreth man/ and howe many
wayes he calleth man unto him/suche
thoughtes and suche ghestes of the con-
templatyue man/ be in maner but as
they were a slepe/ but they be illumy-
nate with the fyre of the holygost/ the
whiche fyre than cometh in to þy herke
Whan the contēplatyue man thynketh
howe resonable it is to serue god/ and
whan he thinketh that he had leuer suf-
fre al

fre al Payne / than wittyngly to wroke
god to wrath / by whose goodnesse his
souse is crete and made / and is also
redemed with his precious blode. Thā
also the herte hath hete of this heuenly
fyre that is the holygost / whan þ soule
þynketh and discerneth to what in-
tent every ghest / that is to saye / every
thought cometh . And wheder it moue
the mynde to coueyte ioye perpetuel or
transitory / and that he leue no thouȝt
undiscussed ne uncorrected with dredē
of god. Therfore that this fyre may be
goten and whā it is gotten that it may
be safely kept . The contemplatyue
man must ley to due stickeis / that is to
say he must dysgently take hede of the
motions of the fleshe / that it rebel nat
agaynst the spirite . And he muste put
to al his dysgence that the workes of
pystie and good prayers may be deuou-
sely increased / wherwith the holygost
may haue despte / but he must specially
knowe and consyder that wher a fyre
is made

is made in a close vessel that hath no a
boydairice/anone the fyre gothe out /
the vessel weyeth colde. So it is with
the contēplatyue man/ if he wolde nat
lyue to nothyng els but that he myght
do honour to god/ it is expedyent that
his mouthe be opened/ & that þ flame
of his charitie go forthe. Then is the
mouthe opened whan by his spekyng
whiche procedeth of feruent charities/
he getteth spirituel chidren to god/but
the contēplatyue man must take good
hede that he open his mouth to preche/
wher good men shalbe made more fer-
uent/ and where yuel men maye be a-
mended/ where rightwysenesse may be
increased/ and yuel customes may be
put away: for the apostle Pausle som
tyme wolde haue spoken but the holy
gost dyd prohibite hym/ and so somtyme
he hesde his peace/ and whan tym e con-
uenyent came he speke/ and somtyme
he vsed softe wordes/ & another tyme
more sharper wordes/ and alwaye he
ordred

ordred his wordes to the honont & glo-
rie of god/ and to the confortynge and
strengþnyng of the faithe. And if the
contemplatyue man maye nat preche/ but he hath good wyl and connyng to
preche & lacketh good herers/ he muste
do as the foxe doþe/ the whiche goþ a
bout many mountayns and sercheth
with his fete in many places/ & where
he syndeth the softest place & most apt
for him/ ther he maketh a denne to rest
him in. So the contemplatyue man
must assay with wordes/ with exam-
ples/ and with good prayers/ þy heres
of many people/ and where he syndeth
the heres most apte to here the wordes
of god/ there he must tary in counsay-
syng and i enduyng the people to god
al that he can. The contëpsatyue man
also must labour al þy he can that con-
uenyent auoydance may be had for his
flame/ for the gretter that the flame is
the mo þe illumyned & made hote ther-
þy. Than hath the flame conuenyent a
uoydancel

uoydaunce; whan the contemplatyue
man neither dredeth rebukes ne coucys-
teth nat his owne prapse; whan he ney-
ther dredeth aduersities ne desileth him
nat in pspetyties; and than it is more
pleasure to god that he do his good de-
des openly than priuely; that they that
se them may glouispe god. And it is to
understande that the contemplatyue
man must put forth two flamees; one
secretely another openly; that is to say
he must haue a double meßenesse. The
firſt must be withinforth in the herte
the secōde must be withoutforth to the
worlde. The firſt is that the contempla-
tive man thynde hym ſeluen worthy
and unprofitable to al good workes;
and that ha preferre nat hym ſelue i his
owne syght aboue no man; ne that he
couept nat to be lauded nor to be ſene
in the worlde; that he flye pride; and de-
ſpre god aboue al thyng; ſolowyng his
wordes and his techynges. And if the
contemplatyue man put forth ſuche a
flame

flame with good wō:ses / than his her
 te shalbe illumyned with charite / and
 al the contrarioues chynges that come
 to him shal lightly be suffred / & ouers
 come. The seconde flame must be opē
 ly / for if perverse mekesesse be in þeret
 it must also appere in his appares / but
 outforth / & be herde in his wordes / and
 be performed in his dedes. The me-
 kenesse is in the appares whan the con-
 templatiue man coueyteth more to ha
 us cloþyng of smal price / whiche is p
 fitable / than cloþing of gretter value
 wherby he may fal in to pride / and in
 to a desprie to be sene in the worlde / for
 that apparell that is kytesmorthel / and
 is called in the worlde vyle / & abicte / is
 very fayre / & precious before god / for
 it prouoeth mekesesse. And that ap-
 parell that is of great pycce and is cal-
 led fayre in the worlde / is very soule / &
 vnsemely before god / for it babeth aw
 ay the faynesse of angells / that is to
 say mekesesse. But yet if the contem-
 platiue Reue. L plac.

platypue man for any resonable cause
be constrained to haue an habyt som-
what better than he wolde/ let him nat
be troubled therfore for his rewarde
shal therby be increased . Also the con-
templatyue man must haue mekesnes
in his mouth/ that is to say in speking
meke thynges/ eschewyng of ribaldry
and superfluytie of wordes/ nat spe-
kyng subtelly ne discutyslyng me preter-
ryng his sentence before other . And if
the contemplatyue man here hym selfe
prayed for any good dedes/ lette him
nat be lyfte up in his hert therfore/ but
that he answere thus . Al laude and ho-
nor be to god that giveth al thynges
What am I but duste in the wondre/ or
what goodness cometh of me that
am nought els but as dry erthe with-
oute water ? And if he be reproynd
in the woldes/ lette him nat be moued
therwith/ but that he answere thus .
I am worthy al this and moche mor-
re/ for I haue so ofte offended god/ &
haue

haue nat made amedes therfore agayne. Therfore praye ye for me that by suffryng of such temporal reproves / I may escape v shames and reproves euerlastyng. And if the contemplosyue man be prouoked to angre or wrathe by the vnyfayfulnessse of his neybours sette him be wel ware and take good heede that he answere nat bludiscretely / for comenly pride foloweth angre and wrathe. Therfor it is good counseil that whan angrie or pride come that he holde his peare so longe tyme / vyl the wyl may aske helpe of god to suffre / to take good ayusement / to薄ke / what to answere / that he maye first ouercome hym selfe / and than the wrathe shalbe abated in the herre / so that he may answere wisly to them that be unwyse.

Thou shalte knowe also that the deuyl hath great enuy to a contemplosyue man / and if he can nat hyndre him by breakyng of the comandementes of god / than he wyl styrre him to be either

slightly moued with wrathelore to be dis-
posed to some dayne and vndyscrete
myrthe/ or else to haue some dayne and
unpleasantable wordes. Therfore the com-
tempstacpue man must alway aske hel-
pe of god/ that al his wordes and des-
des be governed by him and be holly
directed unto hym. Also the contempla-
tive man muste haue mekenesse in al
his workes/ i.e. to say vñ he do uothig
for worldy piafclie that he attempte
no newe thynge of hym selfe/ and that
he be nat ashamed of no worke howe
lyle so ever it be/ so that he may ther-
by please god/ that he slyp singularite
that he do good to al that he can/ and
in every good dede that he doth thynke
that he myght haue do better. Also he
muste chuse to speke rather with poore
men than with ryche/ rather to obey
than to comande/ to kepe silence rath-
er than to speke/ to be solitary thā to
be w̄ mighty men or with his worldly
frendes. Also the contemplatvne man
must

must hate his owne wyl / ofte remembre
 his dethel / slye curiosytie / al murmuris
 ge ane grudgyng / alway remembre the
 rightwysenesse of god / and take heede
 of his owne affections. Whoso the conte
 platyue man must ofte discoufession
 be stable and diligent in his tempta
 tions / and nat to desyre to put to nouy
 other entente / but that the honoure of
 god and helpe of soules may be increas
 sed. Then is the contempnyt man
 that hath suche affections and such de
 spers as is sayd before / he chosen is to
 the offyce of an Attyuerman / & of obedi
 ence & charite to god he taketh upon
 hym yroue of other he shal haue a doo
 ble rewarder / as it may appere by this
 symylitude. There was a myghtye
 man that had a shippē chargēd with
 preciouse marchaundises / whiche sayd
 to his seruant thus. Go ye with this
 shippē to suche a poise / for there I shal
 haue right great increasē / if the wond
 ryse labour manfully and preue nat at

it/ for your rewarde shalbe great.
After as the seruaunt sayled/ a great
wynde rose/ the stornes weyed great
and the shippe was tossed and broken
gretuously. Then þ gouernour of the
shippe weyed wery and slowe/ and al
that were in the ship dispeyred of their
lyues/ and agreed to go to some other
porte/ whider as the wynde wold dry-
ue them/ and nat to that porce þ their
lorde had appoynted them to. And
that hearpinge/ one of the most fayth-
ful seruauntes and most seruent/ so-
rowyng through a great rest and soue
that he had to his lorde/ tolde vpon him
the gouernauice of the shippe/ it with
strength brought the shippe to the port
that the lorde assigned them to go to.

Is nat that man that so manifuly
brought the shippe to the porce/ worthy
to haue greater rewarde than any of
his felowes? Yes surely. So it is of
a good ruler that for the soue of god
and helthe of soules/ casteth vpon him

the

the charge of gomernaunce of other / &
careth nat for the honour / and truwys
he shal haue a double reward. first
he shalbe parte taker of the good de-
des of al them that he bringeth to the
safe poise. Seconde his glorie shalbe
increased without ende. And contra-
riwyse it shalbe of them that come to
honour and preslacy by their ambition
for they shalbe parte takers of al the
paynes and offences of al them v^e they
take upon them to ruse. Thredde their
confusion shal never haue ende for
sales that coueyte honours v^e more sp-
ße to strumpettes than to prestates / for
they deceyue their subiectes by their p-
uel examples and thier puel wordes /
and be nat worthy to be cassed neither
Contemplatiue men nor Actiue men
But they amende and do due penaunce /

firstly the contemplatiue man must
gyue medicyns to his ghestes / that is
to say he must confort them with good
wordes / and to al synges that come

sp

speyng or mysslyng / plesaunt or dis-
plesaunt / he must say thus. I wyl euer
thyng that it pleaseþ our lord þat
I shulde wyl / thoughte I shulde go to
helle. And tremþ fulche a wyl is a me-
dicyn to al thynges that come to the
herte / & is a desyte in al troublis that
come / and a great temperaunce in al
prosperitie. But þycause the contem-
þerþue man hath many chaynes / ther-
fore he must ofte make confession / for
as louge as he mysshely abydeth in
synne / having synne and oportunitie
to be confesseid / and is neglegent of he-
deth it nat / he is rather to be called an
Apostata before god than a contem-
þerþue man. The actþue syse. Also of
the dedes of a man that lyueth in the
actþue syse. Thou shalte understande
that though the partie of the contem-
þerþue man be best / that yet the partie of
the actþue man is nat weli / but it is be-
ty laudable and moch plesant to god /
therfore I shal shewe the name howe
þe

the actyue man muste order hym selfe.
 He muste haue as the contemplatyue
 man hath syuel thynges. The fyrste is
 trewe faithe of holy churche. The secunde is
 that he knowe the comandementes of god / and the counsayls of
 the Euangelycal truthe / and then he
 must persone in wylle wordes / a dede-
 hirdly he must testayne his tonge
 fro al ynes wordes / that are agaynst
 god and his neigbours / and his han-
 des fro al unholynesse and unfaulnes
 dedes. And his mynde fro bickendes de-
 spre of worldy goddes / and fro ouer
 great drayle of worldy pleasures / and
 ferne to berdient with that god hath
 sente hym / and to desprie no superfluous
 thynges. Fauorthly he shal do the
 dedes of mery resonably in al mier-
 nessel so that for crufft of tho good des-
 deale he in no thyng offend god. Fisly
 he must loue god aboue al thynges / a
 that more than hym selfe / as Martha
 dyd / for she gaue her selfe gladly to me

folo,

folowing my wordes and dedes / and
afterwarde she gaue al her goodes for
my loue / and lothed al temporal thyn-
ges desyring onely thynges euerlasti-
ge / and therforis she sustayned al thyng-
es paciently as they came / and cared
as wel for the helthe of other as of her
selfe / thinking alway on my charite &
on my passion / and she was gladde in
troubles / merry in aduerstices / and los-
ued al people as a mother her chylde .
She wolde also ofte folowe me whan
I was in the worlde / desyring nothin-
ge but to here me . She also had com-
passion of them that were in troublē /
She consoled them that were in heyp-
nessē / releved them that were sick / she
cursed no man / ne sayd nuelo no man /
but dissymuled the puel maner of her
neighbouris al that she might / & prayd
alway for them . Therfore every man
that desyreteth to spee charitabilty in the
acture syfē must folowe Marthā / so-
uyng his neighbour to the ende that he
may

may come to heuen / but nat to sauour
his synne or yuel life / syeng his owne
praysel / a pride / a doublenesse of herte /
and wraethe and envy he maye nat so
lowe . But thou shalte understande /
that whan Martha prayde for her Bro-
ther Lazar that was dead / she came fit-
ste to me / but her brother was nat ray-
sed forthwith upon her comynge / but
afterwarde that was eassled / & whan
she came than at the prayere of the both
togyder their brother was raysed fro
deth . So it is spiritually / for he that
desyreth perisly to come to the lyfe / &
templatyue must first exercys hym self
se wel in the actyue lyfe / labouertyng al
that he may to the honor of god i good
bodily labours / And setme first to re-
fyst al fleschly desyres / & to withstande
mightyly the fendes temptacions / and
than he may afterwarde with good de-
lyberation ascende to the higher degree
that is to say to the lyfe contemplacions /
for he that is nat prouid and wes as-
sayed

sayed with temptations / and hath nat
yet fuly ouercome the yuel motyons
of the flesh / may nat holsp sette hym
selfe to heuenly thynges . But who is
the dedde brother of chakyng man / and
of the contēplatynge man / but their b̄n
discrete dedes / for many tyme s a good
dede is done with an b̄ndiscrete entent /
of an unconstant mynde / & therfore
it is but as it were dede . wherfore that
a good dede may be acceptable to god /
it is taysed agayne and cometh to lyse
by the actynge man / and by the contē-
platynge man / that is to saye whan the
neyboure is purly lond for god / & to
god / & god is purly besyred for hi fesse
above al thinges . And than eury good
dede of man / or woman is plesaunt to
god . Therfore I syd in my gospell /
that Mary had chosen the bettē parte
The lyfe of the actyne man is good
whan he sondewelth for yspynes of his
neyghbours / but his pce is better what
he laboureth al that he mape that his
neigh-

neighbours may do wel and persecut
wel unto the ende / & that he do al that
he dothe for the loue of god . But the
parte of the contemplatiue man is best /
whan he onely beholdest heuenly thin-
ges and the helthe of soules , whan the
mynde is fyllid with good affecti-
ons / and whan he is wel at rest fro the
clamorous noise of mortall busynesse
and thyneth alway god present vnto
him / and setteth his meditatione fully
in the loue of god / and laboureth fruit-
fully therin bothe day and nyght .

Christ sayeth that the deuotion
of thynselfe in tyme to come shal
be moche more then the deuotion of
the churched men / and they shal all
syng ioye be to a father / to the son /
and to the holy ghost / and honour to
all his sanctes . Amen . The sypte
booke of the revelations of saint
Birgette / the . xvij . chapitre .

The
releasid by the
Archbishopric
of Canterbury
for the
Archdiocese
of Canterbury
and the
Dioceses
of Rochester
and

He sonne of god speketh
to his spouse saint Bry-
get sayeng. Thou shalt
knowe that yet ther shal
be so moche deuotion in
the infydetes / that christen men shal
be as theyr spirytual seruantes / and
scripture shalbe fulfylled that sayth / þ
people nat understandyng shal glo-
ryfyc me / and deserues shalbe brylded
agayne / and they shal syng all roye be-
to the father and to þ sonne to the holy
gost / & honour so al his sailes. Amen.

In þat sayng is necessary to him
þat desyretþ to vysite the landes of
the infydetes. Therfore the boke of the
revelacions of saint Brygette / the
first chapter / the end of þe chapter /

The sonne of god speketh to sa-
int Bryget / and sayth. He that
desyretþ to vysite the londe of the infy-
detes ought to haue. 8. thinges. The first

is that he discharge his conscience with
trewe confessyon a contrition/ as though
he shuld forthwith dye. Seconde that he
put awaie al syghtnesse of maners &
of apparel/ nat takinge heed to newe
customes or vanitiecs/ but to such law-
dable customes as his auncestors ha-
ue vsed before tym. Thridly that he
haue no temporall thinge but for ne-
cessite and to the honoure of god/ and
yf he knowe any thyngi unrightwyse
ly gotten/ eynther by hym selfe or by his
auncestors that he restore it/ whether it
be lytel or great. Fourthly/ that he la-
bour/ to the intent that the vnsympathful
men may come to the trewe catholysme
saythe/ nat desyryng their goodes/ ne-
cates/ or any other thyngi/ but to the
onely necessarie of the body. Fiftly that
he haue full wyll gladsly to dye for the
honour of god/ and so to dyspose hym
selfe in lawdable conuersation/ that he
maye deserue to come to a good and a
blessed endyng. A M E R

C finis.

Here endeth certayne teuelatiōs
of saynt Birgette / with an epi-
stell of saynt Bernarde /
called the golden
Epistell.

very
necessary

and profitable for
all well disposed people.

Newly transtaced out of latyn into
Englyſche . And printed at Lo-
den by Thomas Godfray .

Cum priuilegio a
rege indul-
to .

tiōes

unto

los

de

los

de